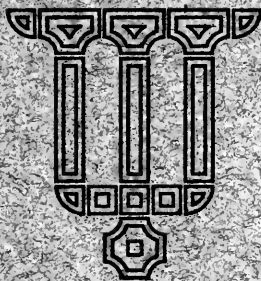


October
1910

Eighty-first
**Semi-Annual
Conference**

of the

**CHURCH OF
JESUS CHRIST
OF LATTER-
DAY SAINTS**



HELD IN THE
Tabernacle and Assembly Hall,
Salt Lake City, Utah, Oct. 6, 7, 9, 1910
with a full report of the discourses

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GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Eighty-First Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m. on Thursday, Oct. 6, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith, Anthon H. Lund and John Henry Smith; of the Council of the Twelve Apostles, Francis M. Lyman, Heber J. Grant, Reed Smoot, Hyrum M. Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins and Joseph F. Smith, Jr.; Presiding Patriarch John Smith; of the First Council of Seventies, Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart; of the Presiding Bishopric, Charles W. Nibley, Orrin P. Miller and David A. Smith. There were also a large number of Presidents of Stakes and Missions, with their Counselors, Bishops of Wards, Patriarchs, and numerous other prominent men and women representing various quor-

ums and organizations of the Church.

President Joseph F. Smith called the assembly to order, and the conference services were commenced by the choir and congregation singing the hymn:

Come, come, ye Saints, no toil nor labor
fear,

But with joy wend your way;
Though hard to you this journey may
appear,

Grace shall be as your day.

Prayer was offered by Elder Melvin J. Ballard.

The choir and congregation sang the hymn:

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays.

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Increased love for the Gospel a result of increased knowledge.—True to all pledges and assumed obligations to God, His Church and people, and to the world.—Professed members of the Church must stop traducing.—Admonition to the Saints to be faithful to covenants.—Study of Gospel principles adds to faith.—The Saints have nu-

merous testimonies, additional to other Christians, concerning the Messiah.—Strong personal testimony of the divinity of Joseph Smith's appointment to restore the Gospel and reveal doctrines of salvation.

I feel very grateful for the privilege of being present with you this morning, at the opening of our eighty-first anniversary of the semi-annual conference of the Church. I am pleased to see so many present, and my heart is full of blessing for the Latter-day Saints and, indeed, for all the honest in heart throughout the world. I earnestly desire that the Spirit of the Lord may visit us and abide with us throughout all the sessions of this conference, that those who administer and those who are administered unto may rejoice exceedingly in the presence of the Holy Spirit upon them and in their hearts, inspiring them to diligence and faithfulness in the great work of God in which we are engaged.

I do not feel that I should occupy very much time this morning. I have just got out of my bed, where I have lain for more than a month, with very little exercise, and I feel the effects of the inertia, the inactivity to which I have been subjected—not willingly but unwillingly—for the last thirty days or more. Nevertheless, I feel in my heart to say to this congregation that I love the gospel, I love the truth that has been revealed anew to the children of men in these latter days, more, if possible, today than ever I did in my life. I believe in it just as truly and as firmly today as I ever did, and, if possible, more so; and I think it is possible, for the reason that I believe all true Latter-day Saints are growing. They are progressing, they are absorbing more light, more intelligence, stronger

convictions of the truth, day by day; for we cannot help doing this, if we enjoy the spirit of the gospel as we should.

I feel happy, this morning, in having the privilege to say to you that in the days of my childhood and early youth, I made a pledge with God and with His people that I would be true to them. In looking over the experiences of my life, I cannot now discern and do not remember a circumstance, since the beginning of my experience in the world, where I have felt, for a moment, to slacken or relax in the pledge and promise that I made to God and to the Latter-day Saints, or to the Church of Jesus Christ of Latter-day Saints in my youth. And if there is a man, or a woman, in the world that can point out to me an instance, in all my life, where I have been untrue to my pledge, or promise, or covenant, I shall be glad to receive that information from that man or woman. As an elder in Israel I tried to be true to that calling; I tried to my utmost to honor and magnify that calling. When I became a seventy, I felt in my heart to be true to that calling, and I strove, with all the intelligence and fervor of my soul, to be true to it. I have no knowledge nor recollection of any act of mine, or any circumstance in my life where I proved untrue or unfaithful to these callings in the priesthood of the Son of God. Later in my life, when I was called to act as an apostle, and was ordained an apostle, and set apart to be one of the Twelve, I strove to honor that calling, to be true to it, and to my brethren, to the household of faith, and to the covenants and obligations involved in receiving this holy priesthood which is after the order of the Son of God.

I am not aware that I ever violated one of my obligations or pledges in these callings to which I have been called. I have sought to be true and faithful to all these things. I have endeavored to be true to my family; and if, ever, I have violated one pledge or promise, or neglected one obligation that rests upon me in these relationships, I do not know it. And when I have made pledges to the people of God, or to the world, if ever I have violated those pledges I do not know it. Furthermore, I do not believe there is a man living that does know it, or that can truthfully testify that I ever did violate those pledges.

I stand before you today, my brethren, sisters and friends, on the ground that I have tried to be true to God, to the utmost of my knowledge and ability; that I have tried to be true to my people, to the utmost of my knowledge and ability; and I have been true to the world in every pledge and promise that I have made to the world, notwithstanding there have been men who have shown a disposition to make it appear that I was a hypocrite, that I was two-faced: that I was one thing to the world and another thing in secret. I want it distinctly understood that those who have conveyed such an idea as this to mankind have been wilfully injuring me, wronging me, and falsifying me and my character before the people; and I want it distinctly understood those things must stop. They must stop at least among men that profess to be members of the Church of Jesus Christ of Latter-day Saints. I can endure to be maligned and persecuted by my enemies, who are also enemies of the Kingdom of God, but I do not want to be maligned and belied by men who profess to be

members of the Church of Jesus Christ of Latter-day Saints, neither intentionally or otherwise. Now, I trust that you understand clearly what I mean. I do not know how I can make it much plainer or clearer, with the knowledge that I have of language. Then, I repeat, as the Lord has helped me in the past to be true to my covenants, that I have entered into with Him and with you, with my brethren and with the Church of Jesus Christ of Latter-day Saints, so by His help and by His blessing I propose to be true throughout the future of my life, whether I am permitted to live long or short; it matters not to me. While I live, I hope to be a true man, an honest man, a man who can face all mankind and, at last, who can stand before God, the Judge of the quick and the dead, and not quail for what I have done in the world.

May God bless you. May peace abide with you, my brethren and sisters. I pray you to be true to your covenants; be true to those covenants that you made in the waters of baptism, to those covenants you made in the house of the Lord, and true to every righteous obligation that devolves upon you. To be Latter-day Saints, men or women must be thinkers, and workers; they must be men and women who weigh matters in their minds, men and women who consider carefully their course of life and the principles that they have espoused. Men cannot be faithful Latter-day Saints unless they study and understand, to some extent at least, the principles of the gospel that they have received. When you hear of people, that profess to be Latter-day Saints, running off on tangents, on foolish notions and one-horse, cranky ideas,

things that are obviously opposed to reason, and to good sense, opposed to principles of righteousness and to the word of the Lord, that has been revealed to men, you should know at once that they have not studied the principles of the gospel, and do not know very much about the gospel. When people understand the gospel of Jesus Christ, you will see them walking straight-forward, according to the word of the Lord, and the law of God, strictly in accordance with that which is consistent, just, righteous, and in every sense acceptable to the Lord, who only accepts of that which is right and pleasing in His sight; for only that which is right is pleasing unto Him.

I have not time, neither have I strength, this morning, to enter into details or to undertake to preach a lengthy discourse. I do not feel able to do it, physically. The spirit is willing, but just now the flesh is not very strong; but I want to bear my testimony to you Latter-day Saints. I know that my Redeemer lives. We have all the testimony and all the evidence of this great and glorious truth, that the world has, that is, all that the so-called Christian world possesses; and, in addition to all that they have, we have the testimony of the inhabitants of this western continent, to whom the Savior appeared, and delivered His gospel, the same as He delivered it to the Jews. In addition to all this new testimony and the testimony of the holy scriptures from the Jews, we have the testimony of the modern Prophet, Joseph Smith, who saw the Father and the Son, and who has borne record of them to the world; whose testimony was sealed with his blood, and is in force upon the world to-

day. We have the testimony of others who witnessed the presence of the Son of God, in the Kirtland temple, when He appeared to them there, and the testimony of Joseph and Sidney Rigdon, who declared that they were the last witnesses of Jesus Christ. Therefore, I say again, I know that my Redeemer lives; for in the mouths of these witnesses this truth has been established in my mind.

Beside these testimonies, I have received the witness of the Spirit of God in my own heart, which exceeds all other evidences, for it bears record to me, to my very soul, of the existence of my Redeemer, Jesus Christ. I know that He lives, and that in the last day He shall stand upon the earth, and that He shall come to the people who shall be prepared for Him, as a bride is prepared for the bridegroom, when He shall come. I believe in the divine mission of the Prophet Joseph Smith, and I have every evidence that I need—at least enough to convince me of the divinity of his mission.

I am proud to say that I have accepted and have tried to keep and honor every word that has proceeded from the mouth of God through him. As—"It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." No one will dare to accuse me of side-tracking from, or of refusing to obey any doctrine taught by or revealed through the Prophet Joseph Smith.

I bear my testimony to you and to the world, that Joseph Smith was raised up by the power of God to lay the foundations of this great Latter-day work, to reveal the fullness of the gospel to the world in this dispensation, to restore the

priesthood of God to the world, by which men may act in the name of the Father, and of the Son, and of the Holy Ghost, and it will be accepted of God; it will be by His authority. I bear my testimony to it; I know that it is true.

I bear my testimony to the divine authority of those who have succeeded the Prophet Joseph Smith in the presidency of this Church. They were men of God. I knew them; I was intimately associated with them; and as one man may know another, through the intimate knowledge that he possesses of him, so I can bear testimony to the integrity, to the honor, to the purity of life, to the intelligence, and to the divinity of the mission and calling of Brigham, of John, of Wilford, and of Lorenzo. They were inspired of God to fill the mission to which they were called, and I know it. I thank God for that testimony and for the spirit that prompts me and impels me towards these men, toward their mission, toward this people, toward my God and my Redeemer. I thank the Lord for it, and I pray earnestly that it may never depart from me—worlds without end.

God bless you, is my prayer, in the name of Jesus Christ. Amen.

A contralto solo, "Fear Not," was sung by Sister Mabel Cooper.

PRESIDENT ANTHON H. LUND.

The way to regain our Heavenly Father's presence has been made known.—Interest in Temple work greatly increased.—Recent persecution of missionaries in Germany seems to have resulted beneficially.—Gratifying progress in all the European countries, in spite of obstacles.—Children should be taught practical religion.—Attend-

ance at Sacrament meetings an important duty.

I am very happy, this morning, to be present at this conference and to see so many of the saints who have assembled here at this first meeting. I rejoice that we have had the pleasure of listening to our president, that his health has permitted him to leave his room and to come here and bear such a powerful testimony unto us. I know that you, with me, are happy to see him and to listen to him, and our prayers are that President Smith may regain his wonted health, and be released from all pain of the kind he has suffered so long.

I was pleased to listen to the beautiful song that has just been rendered, and my thoughts were drawn to that happy period concerning which our sister sang, the time when sorrow and crying shall not be found, and death be no more; and then to be in the presence of our heavenly Father. What a beautiful hope we have; and we have learned the way to realize it. Jesus is the way; He taught us how to regain our Father's presence; He atoned for our sins and made us one with the Father again. Now, if we desire to have a share in that happy condition of which our sister sang, we must follow the example He has given us. We must study the way and walk therein; we must study our duties and perform them, and not shrink from them, nor neglect them.

I believe that during the last six months there has been great progress in the Church, and that the saints are drawing nearer unto God, and are trying to perform their duties better than before. When I look upon the eagerness with which the saints flock to the temples, I

know that in spiritual matters they feel well. During the last year, the temple here has been crowded, and I congratulate the saints upon this fact, which shows that they love to go into the house of God and take part in the ordinances which are performed therein. The prophecy of Malachi is fulfilling; the hearts of the children are turned to their fathers. During the last six months we have had a great increase in the number of the members of the Genealogical Society, which proves the interest that the saints are taking in the great work for the dead. Many are sending abroad, obtaining their records to quite an extent, and I want to encourage the saints in this good work.

Yesterday we had seventy-two couples of young people come into the temple to be married. That is a good sign. We want the young people to begin married life aright. We want them to go to the house of God and make covenants with Him to serve Him, and also enter into covenants with one another in regard to married life, and to obtain the blessings of the sealings performed under the authority of the holy priesthood.

The work abroad continues to prosper. We have the joy to learn that the work in Europe is going forward in spite of all opposition. About three months ago, we heard about a wholesale exiling of our elders from Prussia. I believe there were twenty-one cast into prison, and it looked as if that government would succeed in its determination to stop the progress of the work of the Lord in that kingdom. Our elders, however, did not feel disheartened. If they could not labor in Prussia, there were other countries where they could go and la-

bor in the Lord's vineyard. We have had letters from prominent men in Germany and in France, asking us for literature. They wanted to know more about us and gave as a reason, that they had read about the persecution of the elders by the government of Prussia. They say they could hardly believe that such things could take place in the twentieth century. The report of the German mission shows that the work there has not been stopped, for the month after this occurrence was, I believe, one of the banner months in that mission, as to baptisms.

In a late letter from President McKay, we learn that the branch established at Vienna last year, with three members, has now grown to thirty-five; and at a meeting he attended there were a hundred people present and this was only a meeting by invitation. He thinks that there is one of the best openings for the proclamation of the gospel. Likewise in Hungary. Our elders have not done much in that kingdom. It belongs to Austria, but is a separate nationality. We have a brother there who has studied the language, and has published tracts in it, and a considerable awakening is witnessed there. People are eager to know something concerning the gospel of Christ, as revealed to the Prophet Joseph, and there are good prospects that many in that nation will come and join us. The brethren are continuing their labors in the French part of Switzerland, in France, and in Belgium, and are meeting success. Likewise in Holland in the Netherlands mission as a whole, our missionaries are obtaining gratifying results. In Norway there was some excitement, this summer, among the people. The priests and the press sought to have

laws passed against the elders being allowed to preach in Norway, and it looked for a while as if such laws would be passed. But, I am happy to say that the committee having the bill in hand reported to the Storting or Congress of Norway, that there was no need of any more legislation in that regard. So our saints there feel to breathe freer.

Whatever men may do, I feel that nothing can be done to stop the progress of the work of the Lord. This is the gospel, restored unto the earth, and it must be preached to all nations. John, in describing the mission of the angel, that should come with the everlasting gospel, tells us that his proclamation was to go to all nations. None should be exempt; none had the gospel; it had to be restored and preached to all; and this has become our mission, brethren and sisters; we must do this work. We are sending two thousand elders abroad. They are working diligently, and they are gaining the love and confidence of those with whom they become acquainted. The people look upon these men, as men who are what they profess to be—earnest ministers of the gospel, who seek to enlighten their fellow-men concerning their belief; and in their works and in their lives they show the fruits of the faith which God has given them. We are sending out missionaries every year, in fact, every month.

I want to say to the saints, that our children should be taught in the principles of the gospel; they should be encouraged to attend the different organizations that have been established for the development of our children and our young people. We have several of these

organizations. Our Mutuals are doing a splendid work. We like to encourage those who are engaged therein, and encourage our fathers and mothers to see to it that their sons and their daughters take the courses that are given in the Mutuals. We also want to encourage them to send their children to the Primaries, to the Sunday Schools, and to the Religion Classes. We know that this is necessary.

Our children should be guarded against contaminating influences. When we read reports from the Juvenile courts, we feel shocked, and we are thankful that these courts have been established, for we believe they do a great deal of good. We hope that our legislature will sustain them; and we must take a hand with them. We must be warned by what we hear is going on among the young people, and try to protect them against the evil influences that are so demoralizing. Let us encourage our children to become members of the organizations I have mentioned and to receive as much training as possible in religion. We do not mean thereby that they should be taught theory entirely, but we want them taught practical religion. We want them taught how to pray, how to walk uprightly before God, how to learn to exercise charity to the neighbor, to do good to those who are in need, and to remember the sick. I was touched when I heard that a certain class in the Religion Class organization went and got flowers and sent them to a sick classmate to comfort him in his sickness, and thus gave evidence to the sick boy that he was remembered by his class. We should commend such things; we want to encourage our children to think of others besides themselves.

Now, brethren and sisters, do not discourage the children from attending the Primaries, the Religion classes, or the Mutuels. All of these organizations are of the utmost importance, and we desire to see them well attended, so that the young people may get the benefit of the teachings given therein.

We hope that the saints will be alive in their duties to attend their meetings. We find there is a slackness, in some places, and this I believe, to some extent, can be ascribed to those who have charge. The bishops and their assistants must study their congregations, and must seek to make their meetings interesting, so that they do not have to preach to empty benches. This has not been the custom in Israel. As a rule, our meeting houses are filled; but in some places there has arisen indifference, and where such neglect is seen, our brethren who have charge should study conditions and the causes of this negligence in regard to attending meetings.

We are commanded by the Lord to go to His house on the Sunday. The Sunday has been declared His holy day, and He commands us to go to His house and there offer up our oblations, there renew our covenants in the sacrament, there listen to those who shall address us, and take part in the worship of God. This duty cannot be neglected without our sustaining a great loss. Brethren and sisters, let us be thankful that God has given us the faith and a testimony of the truth, and has given us a testimony that Joseph Smith was a prophet, and that his successors have been men appointed by Him. We know this. This is our testimony, when we are called upon to speak, for we feel it within our heart of hearts. Now

let us carry out in our every-day life that which we know to be right, and the blessings of the Lord will attend us. May He bless the congregations of the saints. May He bless us in this conference; bless the speakers who shall address us, that such things may be brought forth as shall be for our best good. I ask it, in the name of Jesus Christ. Amen.

PREST. JOHN HENRY SMITH.

The Saints should emulate President Joseph F. Smith's example of faithfulness.—Satisfaction found in the proclamation of the Gospel.—Cheerful responses to calls for missionaries.—Folly of wandering in search of better locations.—Loyalty to the flag, land, and laws of the country enjoined.—Moral training of children an important duty.—Teachings of the Mormon Priesthood always inculcate virtue, honesty, and all righteous principles.

I have very great pleasure in welcoming you, one and all, to this conference, and endorsing with all my heart the good words that have been spoken by President Smith and President Lund in their addresses before you this morning. I am grateful, indeed, for the blessings of the Almighty, which we have received as a people. I am grateful to our countrymen for the kindly consideration they have given us, and the fairness with which they have treated us in the years that are passed and gone. I recognize, fully, that there has been much misunderstanding in the breasts of many people in regard to our purpose and mission in the world.

President Smith stated to us, very clearly and explicitly, this morning, his belief in the gospel of the Redeemer, in the mission of the

Latter-day Prophet, in the moral principles and doctrines essential to the well-being of mankind; and told of his efforts, at all times and in all places, to fulfill his obligations in honor to his God, to his country, and to his fellow-men. The spirit of his talk to us should make its impress upon the minds of every young man and young woman in this community. His determination to serve God, to keep His commandments, to be just and fair to all men, to love the truth, to betray no trust, but to fulfill all obligations in honor, should commend itself to every right-thinking man and woman within the confines of the Church of Jesus Christ of Latter-day Saints and to the hearts and good feeling of every citizen of the United States.

My brothers and my sisters, I trust that each one of us, as we shall look into our own consciences, weigh our own conduct, look about us and consider the experiences of our lives, shall be enabled to say the same of ourselves. When we shall have reached the age at which he has arrived, and when we have gone through varied experiences similar to those through which he has passed, I trust that our consciences shall say to us, as we stand in the presence of our fellow-men: I have betrayed no trust, violated no obligation, nor counseled other men so to do.

President Lund has presented to us the conditions that exist in some parts of the world, in connection with the Gospel, the success of the elders in their ministry, the results that are coming from their sacrifices and their labors. For it is a sacrifice to leave home and friends, to go forth a stranger in a strange land, without means, to make your

way among your fellows and declare your faith. It is all the more difficult when many of your fellow-men look upon you simply in the light of a deceiver, whose mission is to mislead, and whose heart is aflame with the purpose of doing wrong to his fellows. But the approval of a man's own conscience is his richest earthly reward, and he is blest in the fulfillment of the obligation of scattering the seeds of the gospel of the Redeemer among the children of men. No man or woman can be engaged in a more pleasing and satisfactory duty, no matter what may be the character of the abuse they may receive, or the wrongs and outrages that may be perpetrated against them. This mission of ours is to all the world. When we received this gospel, going into the waters of baptism and making our covenants with God, we took upon ourselves this responsibility to preach the gospel to every creature, every nation, every kindred, every tongue, and every people. Every man, and every woman who received that gospel in a foreign land made the same covenant, and bore record that it was sent of God, that the angel had flown through the midst of heaven, having the everlasting gospel to preach. When we become conversant with its principles we learn to revere the name of the Supreme Being, we recognize the sacredness of the mission of the Redeemer of the world and the offering He made in our interest. When we became pricked in our hearts, and the voice of the spirit had declared to us that this is, indeed, the gospel of the Redeemer, and that He is, indeed, the Savior of the world, we entered the waters of baptism, in harmony with that call: "Come out of her, my peo-

ple, that ye be not partakers of her sins, and that ye receive not of her plagues." We entered into the obligation, that, to the best of our ability, we would make it possible for every human being throughout the earth to hear the same glad sound which had pricked our hearts and which had aroused us from the conditions that surrounded us. When the gospel message appeared, finding us, sometimes, in the midst of sin and evil, when the word was declared in our ears that the angel of God had come, that the truth in its fullness and purity was among men, we turned from evil practices: entered the watery grave; we received the baptism of fire and of the Holy Ghost; and in receiving that gift, we said to our God: Our time, our talents shall be devoted to the accomplishment of this work, calling the children of men to repentance, and pointing out to them the way of life. It is upon this mission, in the discharge of this sacred obligation, that over two thousand of our elders—many of them boys, so to speak—are to be found among the nations of this world, upon the islands of the sea, in the far east and the far west, in the north and in the south, carrying that herald, making that proclamation. Having accomplished their great mission, they are standing free, before their Maker, from the blood and sins of the children of this world.

There should never be an abatement in the hearts and souls of the Latter-day Saints, in their desire for the full accomplishment of this wonderful work; and how pleasing it is to note their response. Day after day, as we open the letters of the young elders in our mountain home, to whom has been addressed the reminder that laborers are

needed in the field, to aid in the accomplishment of the work we have to do, in nine cases out of ten comes the speedy answer: "I am ready to go, at the time appointed, to any part of the world, to fulfill my part in the accomplishment of that work of spreading truth." There are, occasionally, those who cannot at the present moment respond; but where such is the case they say, "A year from now, when my business concerns are in shape, so that I can go in honor, I will meet that call, for I hold it among the most sacred of duties." What a word to come from an army of "Mormon" boys all over the land. While I say this in regard to the boys, the maidens also that are wanted to assist in this missionary labor, among the nations, make the same response, in the same heroic manner, and with the same abiding faith. My brothers and sisters, I trust that that impress will grow upon our minds, that this work is to be accomplished in every land and in every clime; for it was to be preached to every nation. Remember that. It was to be preached to every kindred; it was to be preached to every nation; and the call: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," was to be the cry among the children of men.

There are a number of subjects upon which, probably, we ought to speak in this conference, and in which we are most earnestly and devotedly interested. Among them is the one in which we see evidence of the drifting away from the old habit in the formation of our settlements and establishing ourselves in the land. There is discovered to be uneasiness in some sections of the country. There are still quite a

number of our brethren wandering around in the world, hunting something better beyond our settlements. They have been in most states of the Union. They have passed beyond the borders into Mexico. Some of them have gone down into the South American republics. Others of them have passed beyond the borders into Canada. They are seen on the move, looking for something and anticipating something which never comes. After wandering around the circle, dissipating their means, and putting themselves almost in a condition of beggary, they in many instances are compelled to return to their mountain home, that they may be enabled to secure the necessaries of life. We have sought to stop this tendency and to call the people to an understanding of their responsibility in caring, legitimately and properly, for their households, in making their homes and preserving those homes, that their children may not be wanderers in the world. But, it seems difficult to make an impression upon some minds in regard to this matter, and we feel that an effort should be made to preserve ourselves in the possession of that which we have, and to repress this spirit of wandering, wandering, and wandering, until it leads to our almost complete annihilation, so far as our happiness is concerned, and almost as far as our physical well-being is concerned.

The United States, my friends, is good enough for me. Anywhere under that flag, within the confines of the United States, should please every American, should fill him with hope and with faith, and none of you can help but feel that hope and that faith when you stop to think and weigh the mission of that flag

in the world, and the good that has come to you and yours, and the good that has come to me and mine. From a far-off land, amidst persecution and trial, my ancestry landed upon this continent. Under our flag they have endured some hardships and some privations and tribulations. Even wrongs have been heaped upon them by the intolerance of their fellow-men; but we have yet to find one of them who feels that that flag should be lowered from the place it occupies. They feel that our country's laws should be sustained and honored by the children of the Latter-day Saints in the United States. Our place among men should be a place of honor, a place of worth, that no matter where found we should be recognized as among the most obedient, tractable, and earnest observers of the laws of our country. In our perversions and the mistakes we make in life, we should not lay it to the flag; we should not lay it to the laws of our country. We should not lay it to the Church of Jesus Christ of Latter-day Saints, which under the law of God is required to obey every constitutional law of this land. When we step aside from it, we assume personally the burdens and responsibilities of our violations of the law. May you and I recognize our place in the great scheme of life to which we have been called by the still small voice, or by the ministration of the elders of the Church in the world outside. May we continue beneath the folds of the flag, in this glorious land, rejoicing in the fact that it floats and invites us to enjoy every blessing and right that mortal can enjoy beneath any flag in the world—and many more.

I do not wish to drift away from

the thought that is in my mind upon this question of people moving from our sections of the country into other sections of the land. To the east of us is one of the finest sections of the world, a place where good homes can be built, where ample water, by labor, can be secured, and where industrious men, in the course of a few years, can stand in the possession of opulence and wealth. There homes may be established, and joy abound in the rearing of a family among friends and neighbors who feel, as you feel, reverence and respect for everything that is noble and good.

The impress of the remarks of President Lund, in regard to the question of the guardianship of our children, should ever be held in remembrance by Latter-day Saints. Their homes should be homes of love and peace, should be homes of plenty, should be homes of prayer and devotion. They should be homes where a father, loving the right, presides in honor, and where a mother loving the right, loving the home and all its interests, guards it and her children. There is quite a deal of carelessness and thoughtlessness in regard to the matter of the mingling together of all classes of people, especially of young people, that forebodes evil of no limited character. We should seek to change and limit that wrong, and the possibilities of that wrong. Your sons, in paying their addresses to my daughters should pay to them the addresses of a man that is clean, and moral, and sweet in his life. The girls who receive and enjoy his companionship should recognize his worth as a man of honor, of integrity, and of virtue. The woman to whom he pays his addresses should be above reproach, or the possibil-

ity of censure in any respect as to their moral worth. When my sons go into your homes, to pay their addresses to your daughters, you should expect them to be men who are above reproach, whose honor is clean and free, who are as virtuous as maiden could be. Their hearts should be aflame with the true nobility of manhood, a love of God, love of country, love of home, love of faith, love of right, and be possessed of the dignity that should characterize genuine and true manhood in every sense of the word.

My brethren and sisters, let us remember who we are; let us remember from whence we came. Let us remember our hope in connection with this work which God has revealed, the hope in our souls, written there by the finger of God. Let us keep in mind the obligations resting upon us, that we would stand for the uplifting of the race, that we would guard manhood, and require from manhood the same that has been required by the world from womanhood! We shall continue to require from the womanhood of our Church, the womanhood of our nation, a womanhood so clean and so sweet that, wherever found, the impress of the nobility of their character will write upon the souls of men—respect, honor, and devotion.

Again, I welcome you to conference. Again, I say to you, when you go to your homes, go with this impress upon your souls, that the Latter-day Saints' love this government, that the Latter-day Saints love every truth that God has revealed, that the Latter-day Saints propose to continue to gather truth from every source in the world, and to utilize that truth, to the best of their ability, in the betterment of

the human family, men, women, and children alike. Let us keep up the standard of our birth, as far as it is possible for us to do, and let us teach the women who are forfeiting their right of motherhood, and trampling in the dust that call of God, "Multiply and replenish the earth," that they are on the road to destruction; that it means death; it means shame; it means the blotting out of the purposes of God, so far as their acts are concerned. Let us say to our own womanhood, one and all: Motherhood is her glory, and the fulfillment of the position of motherhood places her, when her mission is done, in the arms and holding the respect of the Redeemer of the world and God our Father, the friend and guide of us all.

Look carefully around, over the land; secure good homes; preserve everything of a temporal nature, and utilize it legitimately. Cease to grow in the thought of increasing extravagance and recklessness. There is a feeling of recklessness taking possession of American people—and it reaches us—that will, from time to time, write the dishonor of the men, all over the land, who are unfaithfully handling the funds of other people. Wherever a man is entrusted with the funds of a people, or of his neighbors or friends, as a banker, as a merchant, or in any of the fields of activity, where we enter to do legitimate and proper business, he should learn that those interests should be guarded more carefully and sacredly than his life. But, we hear and see, upon the right hand and upon the left: This man has gone wrong, and the other man has gone wrong. This one has made a mistake. This one is in the penitentiary, in connection with these matters, and as a result of these conditions has brought him-

self into disgrace and shame. He has disgraced the family from which he came; he has disgraced the wife and child with whom he was associated, if he had a wife and child, and disgraced, as far as it is possible, the honor of his state and the honor of his nation. You among the Mormon people can write it in your books, that the Mormon apostles have never counseled you to steal. They have never counseled you to lie. They have never counseled you to bear false witness against your neighbor. They have never counseled you to do a wrong to your fellow; not in any sense of the word. But their instruction, from the day you were born, as you have heard their voices in these gatherings, or in other gatherings, was that the highest elements of your manhood should be developed, that you might be lifted up and prepared for the duties of life. Pay your debts, be honest, virtuous, truthful, generous, brave, with unyielding courage and eternal hope; and God, the Father, will receive you when your mission in the world is done. They have warned you not to destroy the honor of woman. They have sought to guard you in the complete and implicit observance of every moral rule. Every woman has been warned and rewarned by the same voices, See to it that your womanhood is guarded, and that you live in harmony with the principles of righteousness and right.

Now, my brethren and sisters, I welcome you, again, and ask you to observe the rules of your Church, and you will never be far in the wrong. Observe the duties and responsibilities made incumbent upon you and which come to you by right under the constitution and laws of your country, and you will never go far wrong. It is true we have our

weaknesses, and we make our little mistakes; but the heavy burdens of crime and evil will not rest upon our shoulders. When the time shall come, we will stand accepted of our God, because we have been true to Him; we have been true to one another; we have been true to the obligations into which we have entered. We have been true to the requirement given of the Lord, and with which we have had much to do and say in the times past, obeying the laws of our country, which have been decided constitutional by the courts of our country, and doing that, there will be no regrets upon our part. None of our friends will feel that we have trampled upon them, if we have walked in this right and true path.

May heaven bless every man, woman, and child of our land. May the Lord bless the citizenship of our state, men of every creed and of every faith, if they obey the requirements of that faith in honor and in truth. May He bless the sons of the soil of the United States, and her daughters, that this land may present a people to the world, that shall be unequalled among mankind in the future; men and women who shall be unequalled in their equipment for the duties of life, unequalled in their generosity, in their bravery, in their love of virtue, in their honor of truth, and in their sustaining of all things that mean, in manhood and womanhood, all that is noble and good. Amen.

The choir and congregation sang the hymn:

Guide us, O Thou great Jehovah,
Lead us to the promised land,
We are weak, but Thou art able—
Hold us with Thy powerful hand.
Holy Spirit,
Feed us till the Savior comes.

Benediction was pronounced by Elder Samuel O. Bennion.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m.

President Joseph F. Smith called the meeting to order.

The choir and congregation sang the hymn:

Redeemer of Israel, our only delight,
On whom for a blessing we call,
Our shadow by day, and our pillar by
night,
Our King, our Deliv'rer, our all!

Prayer was offered by Elder Rey L. Pratt.

The choir and congregation sang the hymn:

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

ELDER CHARLES H. HART.

(Of First Council of Seventy.)

I am sure we were all very much delighted, this morning, to have with us the president of our Church, to listen to the strong testimony that he bore and to the good instructions we received from the presidency of the Church. I rejoice in seeing so many faithful Latter-day Saints present here this afternoon, many that I have had the opportunity of meeting in the various stakes of Zion. I rejoice in the attendance of these my brethren, the presidents of the various stakes of Zion.

and so many bishops and workers in various capacities in the Church. I know of their labors and their devotion; I know of the time they are spending, the efforts they are devoting to the growth and upbuilding of the Church in the various stakes and wards and fields where they are laboring.

We have ample evidence of the divinity of this latter-day work. Our attention is sometimes called to the weight of testimony that exists in the world in behalf of Christianity, and it is asserted that the evidence itself is sufficient to convince men of the divinity of Christianity aside from the matter of faith or the whispering to them of the still small voice. The same may be said of the evidence in support of the divinity of Mormonism. The Lord was very careful in laying the foundation for the coming forth of Mormonism, to have the testimony so clear and explicit that the understanding and reason of men might be appealed to. In addition to the appeals to faith, it was a part of the program that three men should be selected and called as special witnesses to the divinity of the Book of Mormon and its divine translation. That was thought of, centuries before the book was translated, and, of course, care was exercised by the Father in the selection of men who would be true to that testimony, men who would never falter, men who would not betray the trust that was reposed in them by the Father, of bearing the great honor of being witnesses of the divine translation of the Book of Mormon. They were true to that trust. Men examining, from the outside, the evidences upon which Mormonism rests, are convinced more and more of the fact that these men were sin-

cere. There was no motive for falsehood upon their part. There was not the hope of financial reward, or anything of that sort, that would induce them to state that which was false. The very fact that each of the three was not able to live according to the strict discipline of the Church, and the Prophet disciplined them the same as he would other members of the Church, is an evidence to all mankind that there was no collusion or corrupt connivance between the Prophet and these witnesses to the divine translation of the Book of Mormon. The fact that two of them came back into the Church, sued humbly to again become members of the Church, is an evidence that they were convinced to the last that the work was of God. The other witness who did not come back into the Church was, nevertheless, as strong in his testimony, as printed in the Book of Mormon, to the day of his death, as he ever was. One of our elders visited David Whitmer a few years before his death, and put in verse the substance of an interview with him. The lines were afterwards read to David Whitmer, and he agreed that it was a correct statement of the interview. That part of the verses bearing upon his testimony printed in the Book of Mormon, is as follows. When asked if it was true that he had seen a heavenly messenger who showed him the sacred record upon plates of gold,

“He lifted up his voice, and thus replied:

My written statement I have ne'er denied;

I saw the angel, and I heard his voice,
And wond'rous things, that made my heart rejoice.

“This interview was sought with earnest prayer,

The Prophet and three witnesses were
there;
But Martin, conscience-struck, de-
clined to stay,
And wandered off alone, to watch and
pray.

"I do not know the angel's rank, or
name,
Who on this great and glorious mis-
sion came;
I know that he was clothed with pow-
er and might,
And was surrounded with effulgent
light.

"No tongue can tell the glory and the
power
That was revealed to us in that blest
hour;
The plates of brass and gold the angel
took,
And placed before us like an open
book.

"We saw the fine engravings on them,
too,
And heard the voice declare the book
is true;
No power on earth could from our
minds efface
The glorious visions of this trysting-
place.

"We've done, as then commanded we
should do,
And testified the 'Mormon Book' is
true;
And was translated by the power
given
The Prophet Joseph by the God of
Heaven.

"Thousands of people have been here
to see
The 'copy' Oliver has left with me;
The characters, moreover, Martin took
Professor Anthon—words of sacred
book.

"Some visit me who Mormonism hate,
Some ranking low, and some of high
estate;
I tell them all, as now I say to you,
The Book of Mormon is of God, and
true.

"In yonder room I have preserved
with care
The printer's copy, and the words so
rare,

The very words from Nephi's sacred
book,
That Martin to Professor Anthon took.

"If this be not the truth, there is no
truth,
And I have been mistaken from my
youth;
If I'm mistaken, you may know from
thence
That there's no God, no law, no life,
no sense.

"I know there is a God—I've heard
His voice,
And in His power and truth do still
rejoice;
Though fools may ridicule and laugh
today
They yet shall know the truth of what
I say.

"I've suffered persecution at the hands
Of hireling preachers, and their Chris-
tian bands;
I've braved their hatred and have them
withstood,
While thirsting for the youthful
Prophet's blood.

"They came, four hundred strong, with
visage bold,
And said, 'Deny this story you have
told;
And by our sacred honor, we'll en-
gage
To save you from the mob's infuriate
rage.'

"A mighty power came on me, and I
soak
In words that made the guilty mob-
bers quake;
And trembling seized the surging
crowd, and fear,
But left unharmed, I felt that God was
near."*

The other witnesses, like David,
remained true to the last. One of
them, before re-joining the Church,
in bearing a very strong testimony
to the words he had first given, said
that by the help of God it should be
his dying testimony; and, strangely

*An interview with David Whitmer,
in August, 1883, by James H. Hart, of
Bloomington, Idaho.

enough, the same elder who heard him make that declaration was present at his deathbed, and the last distinguishable words that he uttered were in confirmation and support of the testimony as printed on the fly leaf of the Book of Mormon.

And with the eight, also, who testified that they saw the plates, handled them, and lifted them; although three of them sidestepped and were not able to endure the hardships that bore upon the followers of the Church at that time, nor to live according to the strict requirements and discipline of the Church, yet those three of the eight witnesses never denied the testimony that they gave.

Men are inclined to say that these were subjective experiences—these so-called miracles; but that cannot be true; that is not true. If the angel spoke to the Prophet Joseph of golden plates, there were the golden plates in confirmation of the information received, demonstrating beyond all question that it was not a mere matter of the mental condition or the subjective state of mind of the prophet.

Men realizing that there is no ground for questioning the sincerity of these witnesses, are inclined now to concede their sincerity, but to question the accuracy of their observation. That position is as weak as to question the sincerity of the witnesses. It is a possibility for one individual to have a delusion of a single sense. That is within the experience of, perhaps, most of us, the possibility of having deluded, temporarily, a particular sense, particularly the sense of sight. Many of us may have had the experience of looking out over an alkali plain and having it appear to us to be a lake of water; or of seeing small shrubs

at a distance which under the operation of a mirage, appear to be tall trees; just as shrubs growing at or near the northern part of the Great Salt Lake appeared to Colonel John C. Fremont and his explorers to be trees. But when we have the sense of sight verified by the sense of touch, or the sense of hearing, then we may know of a surety whether or not there has been any delusion of the sense of sight. It would be a very singular thing for two men, or more, to have the sense of hearing, or the sense of touch, or any other sense deluded in exactly the same way at the same time. It is unthinkable to suppose that the three witnesses had a delusion of the sense of sight and of the sense of hearing at the same time, exactly in the same way; or that the three witnesses had their senses impaired so that they experienced a delusion not only of the sense of sight but of the sense of touch also—because they handled the plates. They saw the fine engravings upon the golden plates, and observed the curious workmanship, the ancient appearance of the plates; and, in addition to that, they tested the matter with the physical sense by “hefting” the plates, as they expressed it. So that when we have all those various senses of the witnesses conjoin in bearing to them the same percepts, we cannot reasonably explain away their testimony by supposing that it was a delusion upon their part.

The modern theory of psychologists who attempt an explanation of Mormonism, is based very largely upon the sincerity of the prophet, Joseph Smith, and the sincerity of the witnesses, but that they were deluded. But, Mormonism cannot be explained away on the ground of some psychological misinterpreta-

tion or delusion. The gospel is impregnable against scrutiny from a psychological standpoint, as well as from any other standpoint that we may view it from. I think there was a purpose in having those various senses appealed to, just as I think there was a purpose in the manifestation of our Lord and Savior to His disciples, after His resurrection. You will remember that He was not content to give them a mere view, a mere vision of His person, but that they might be assured, and that the children of men to the latest generations might be assured that it was no delusion of the sense of sight, that those disciples witnessed in the appearance of the Savior to them, He said, "Handle me, and see." They were asked to thrust their hands in His side, and feel the prints of the nails in His hands and in His feet, to know that it was a bodily presence, and not a mere apparition, or a mere vision, as the atheist has tried to claim, and, perhaps, would have successfully maintained with a good many persons, had it not been for the additional evidence that was presented by the sense of touch.

Neither can objection be made to these circumstances that are testified to, on the ground of the miraculous. Of course, the atheist states the question in such a form that there can scarcely be proof of such a thing as a miracle. He says: "There must be a uniform experience against every miraculous event, otherwise the event would not merit the appellation." He thus places the miraculous outside of experience, so that the moment you establish the fact of the existence of the so-called miraculous, it then enters the realm of that which is based upon testimony or experience. There

is this weakness to be noted in the strength of what is supposed to be according to uniform experience, and that is that it rests upon negative testimony, very largely, while a miracle, so-called—that which is miraculous to us—when properly supported by testimony, has the weight of affirmative proof. Where a fact is properly verified, although not within the realm of that which ordinarily occurs, yet if it is properly attested by the affirmative proof it is entitled to great weight as against the negative statements of those who have not been privileged to witness any such manifestations.

The poet Tennyson, tells us that "faith and unfaith can ne'er be equal powers," that "unfaith in aught is lack of faith in all." The extent to which that may be true I shall not discuss, except to point out the application of it to lack of faith in these fundamentals that were discussed by President Smith this morning; for if we have unfaith in the existence of God, that in itself is far-reaching and amounts to lack of faith in all. This is true, also, to a very large extent, in reference to the foundation principles upon which Mormonism rests. A want of faith in the coming forth of the Book of Mormon and the divine establishment of Mormonism, and the prophetic mission of the Prophet Joseph Smith, would be all-pervading in its consequences, so far as belief in Mormonism is concerned.

I rejoice, my brethren and sisters, in the fact that in the establishment of Mormonism, so-called, and the enunciation of its principles, reason is appealed to, as well as faith. Some one has asserted that "faith is a higher faculty than reason." I rejoice in the fact that our gospel appeals not only to faith but also to

the reason. That is true of the doctrines given us in this book that came to us in such a marvelous manner, the Book of Mormon. The principles announced there are reasonable, and are based on reason, and the same is true in reference to the glorious doctrines contained in that other product of nineteenth century inspiration, the Doctrine and Covenants. I do not feel to enter upon a discussion of that field, of the beauties of the principles contained and announced in those books, of the way in which they are supported by the writings of the philosophers, nor of the way in which they appeal to our reason.

May the Lord bless us, my brethren and sisters, and enable us to realize, deep down in our heart of hearts, the truths of Mormonism, its divine founding, that it is God's work, that He has guided it in the past and will continue to guide it in the future. May we be faithful and true to the trusts reposed in us, and do our part in helping to establish this great work in the earth, is my prayer, in the name of Jesus, Amen.

ELDER JOSEPH W. M'MURRIN.

(Of First Council of Seventy.)

I attended a fast meeting last Sunday afternoon, my brethren and sisters, and immediately after the bishop of the ward had made the announcement that the time would be given to the people of the ward, one of the sisters instantly arose to her feet. She made the statement that she had frequently sat through the entire time of a testimony meeting, in uneasiness and anxiety, with the feeling that she ought to bear

her testimony, but frequently she had sat and listened and suffered until the opportunity had passed by. The sister to whom I refer expressed the feeling that by taking advantage of the opportunity of speaking at the very commencement she would be able to sit in peace, and enjoy the balance of the meeting. My brethren and sisters, it was very much of a surprise to me to be called upon to address this great gathering this afternoon. I have the satisfaction, however, of feeling somewhat as the sister I have referred to; that is, that through my turn to speak coming so early in the services, I will be able to enjoy more completely all the balance of the meetings, as there will be no reason for me having any further feeling of anxiety as to the part I am to play in the conference. I frequently have a very great deal of anxiety in regard to this responsibility, and often hear other brethren express similar thoughts relative to this duty. Yesterday I heard a prominent brother say he would prefer going anywhere, to any of the stake conferences, even where long, hard journeys had to be made rather than stand up in this great building, in a general conference, and undertake to instruct the people.

When a man occupies this position, he certainly feels that he is dependent upon the help and inspiration of the Lord, it is out of the question for any man, of his own ability, to speak words that will be for the encouragement and the edification of the great number who gather together upon these occasions. Men also know, notwithstanding their weaknesses, that by the blessing, and help, and inspiration of the Spirit of the Lord, they

frequently discharge the duty of speaking publicly to the satisfaction and blessing of those who come under the sound of their voices. I trust that as we have been blest in the teachings that have already been delivered in our hearing, that we shall continue to have the blessings of the Lord in all that may be said to us in the balance of our conference meetings.

I rejoice very greatly in the fervent testimonies that were borne this morning by the president of the Church and his counselors. We all have reason to feel encouraged, when we discover that the presiding authority, the men upon whom the very greatest responsibility rests, have a perfect assurance that the work to which we have set our hands, as a people, is the work of the living God, that it has not been established by the will or wisdom of mortal man, but that it has come into existence by the decree of our Father in heaven. Assurances, through the gift, and power, and inspiration of the Holy Spirit, have come into their souls concerning the truth of Mormonism. I suppose that in the heart of each of you who heard these testimonies, this morning, there was a feeling that a like testimony and revelation concerning the truth had been given to you. I am very happy in my feelings, my brethren and sisters, because of this same knowledge, a knowledge that has been given by the power of God. This understanding can not come by the teaching of parents, or bishops, or other authorities alone, although all such precious teachings may have tended to help bring many of us to an understanding of the truth. When one has a convincing testimony of the truth of the gospel of Jesus Christ,

it comes by the power of God, and not by the teachings of men, however precious those teachings may have been.

We heard a little, this morning, from President Lund, in relation to the work of some of the auxiliary organizations in the Church, and we all know, as members of the church, that very great attention has always been given to the education of the young people of the Church of Jesus Christ of Latter-day Saints. It is common to hear from those who are not of us, and sometimes, to hear from sources that should and do know better, that we are a people who love ignorance. Our enemies say that the leaders of the Church do not desire the young people to be educated in common with the young people of the nation. The story of Mormonism, in relation to education, when it is written, will be a very wonderful story, for the story of Mormonism is a story of education. It commenced in the very beginning, with an education of the highest character. God, our Father in heaven, chose from among the great hosts of men who were upon the earth, a simple youth to introduce the great work of the latter days. In order that he might be qualified for the accomplishment of this great responsibility, he was taken through a course of training and education by heavenly beings, and he was trained also by the revelations of the Lord, God of Heaven to him. By the intelligence that was thus communicated to him by the power of the Holy Ghost, in the very commencement, he was made to comprehend and understand that the glory of God is intelligence and that "it is impossible for a man to be saved in ignorance." That has been

the story of Mormonism, from the days of Joseph Smith up to the present time.

I doubt whether any other people can be found, upon the face of the whole earth, who in addition to paying their taxes, in common with the rest of the citizens, do as much per capita as the members of the Church of Jesus Christ of Latter-day Saints for the education of the youth of the people. I am of the opinion that there is more given, from the tithings of the people, for the education of the rising generation than is given to any other one item in the development of the work of the Church. My understanding is that hundreds of thousands of dollars are contributed annually, by the Trustee-in-Trust, to keep up the great Church school system that has been inaugurated throughout the various stakes in Zion. There are a great number of schools that have been planted, by the direction of the presiding authorities. Splendid buildings have been erected by the free will offerings of the people and by the assistance of the Church funds. Hundreds of thousands of dollars—possibly it may run into a million or more—have been given by the people for the erection of buildings wherein their children can be instructed in the wisdom and learning of the world and where they can be instructed also, in the learning that pertains to the kingdom of God.

In traveling among the people, in visiting the various stake conferences, it has been my privilege, frequently, to meet with the young people who are studying in these various Church academies. I have been very greatly impressed with the evidences of the spirit of inspiration, the spirit of the Lord

that is manifest in the students and in the men and women who are engaged in this work, in our various Church schools. I am glad that the people appreciate, to a very great extent, the wonderful advantages that are given wherever church schools have been established, and that as a general thing these schools are well attended. They ought to be attended to their fullest capacity. It ought to be the cry of every one of these organizations that they are crowded to the very doors. This would be the condition if the people, the fathers and the mothers of the young folks, properly appreciated the great blessings that come to the youth of Israel in being trained in the things of God. While the children obtain this precious religious instruction in the Church schools they obtain every other educational advantage that can be had in any of the high schools of the state. We should not forget that this religious education is desirable and profitable above all other education. It is a serious thing, indeed, to have an education in the secular things of the world, and be ignorant concerning the will of God our Creator, and feel that we do not owe any allegiance to the Father that has created us, and has planted within us the wonderful power and intelligence that has so distinguished the human family. I say to all the fathers, and to all the mothers in Israel, take advantage of the Church school system, that has been established, that your sons and daughters may be educated to believe in the precious things that have been revealed. In these schools your children are under gospel influences not alone for the half hour or more that may be given to special religious instruction, but they are

under the spirit and inspiration of the Lord, in these blessed institutions, from the moment they enter the building in the morning until they leave in the afternoon. Hard indeed will be the heart of the boy or girl who can be brought under such influences, day after day, and not have their hearts touched and be eventually brought to believe in the doctrines of the Church, as they have been revealed in the age in which we are living.

In connection with this subject, there has been anxiety on the part of the presiding authorities to know how all the hosts of children within the borders of Zion might be benefited by this system of education. You know when we hear the statistics of the Sunday School organizations, we discover that there are over 100,000 children, enrolled in the Sunday Schools of the Church, but there are only about ten thousand of this hundred thousand or more that have the advantages that are to be obtained in Church schools. There has been and is now, anxiety on the part of the presiding authorities to know how the other ninety thousand might be benefited. As a result of that anxiety and of their prayers to our Father in heaven, the inspiration of the Lord of heaven came upon His servants, and they were directed to introduce into the Church what is known as the Religion Class organization. The very purpose and object of the Religion Class organization is to bring to every town and to every hamlet throughout the entire Church the advantages and benefits that it has been demonstrated flow so abundantly from the religious instructions that are imparted in our Church schools. Yet, we occasionally learn, in listening to reports that are made

in the various stakes, that there are men, sometimes those who occupy positions of honor in the midst of the people, who do not seem to give that hearty welcome and that whole-souled support to this organization to which it is entitled.

It ought to be known to all the people that the Religion Class organization has come into existence in a legitimate manner. It has had birth under the direction of the presiding authorities of the Church, the Presidency and the Twelve, and in our general conference, year after year, if you will take note, we lift up our hands supporting the general authorities of the Religion Class organization, President Anthon H. Lund standing as the general superintendent, with Elder Rudger Clawson and Elder Hyrum M. Smith of the council of the twelve, as his assistants. We thus give evidence, by our vote in general conference, that we recognize the worth of this organization, and that it has a place and a right in the midst of the people. It ought to be known to every president, and to every bishop, in Zion, to every father and mother, and to every man and woman who labors for the upbuilding of Zion, that there cannot be a properly and fully organized ward in any of the stakes of Zion where there is not a Religion Class organization. It has come by divine appointment. It is for the blessing and preservation and education of the youth of the Latter-day Saints. The ideal to which the general board, and the authorities in the Religion Classes are laboring, is to bring to the children instruction in religion every day that they attend the public schools. It is not their desire to bring this religious instruction into the school, or in

any way interfere with the rights and privileges of children of parents who are not of us—for every church organization should have the liberty to teach to the children belonging to parents of such organization, those principles that they believe necessary to their proper education in religious and moral truth. And that is our right, no matter who may oppose it. It is not only our right, but it is a responsibility that rests upon us as men exercising authority, to take advantage of the opportunities that abound, and bring to the children not only one day in the week but two days, or more days, as it may be possible, according to our circumstances, a Religion Class instruction. When our children graduate from the public schools in secular learning they should be ready to graduate also in religious learning. As a result of proper attention to Religion Class work, faith in God would be established in our children, and they would love the truth as it has been revealed, and grow up to manhood and womanhood, honoring God, honoring the authority of His Priesthood, recognizing the fact that there are men called, in the age in which we live, to bear the authority of God.

If our children learn to respect this authority and to have proper reverence for the men who hold the holy priesthood, they will be honorable men and women and will bring joy and peace and happiness to our hearts. When we discover that our sons or daughters think or speak lightly of the authority that God has conferred upon man, we have reason to feel very anxious indeed, for we may know that they are straying away from the light that has been revealed; and that light, as we

have been told, is the power of God unto salvation.

I rejoice in the truth and in the knowledge that has come to my soul concerning this work. It is my testimony, my brethren and sisters, that it has been planted by the living God. It is the work spoken of by the holy prophets. God has remembered the promises made to the prophets, and He has set His hand to accomplish His strange and wonderful work in the midst of the nations. The story of Mormonism, from its inception up to the present moment, proves that the God of heaven has planted it, that the God of heaven has sustained it, and the God of heaven will sustain it, forever and forever. That is His promise and his promises, praise be to His holy name, never fail. God bless you, in the name of Jesus. Amen.

Brother David Reese sang a tenor solo, entitled, "The Almighty."

PRESIDENT SEYMOUR B. YOUNG

(Of the First Council of Seventy.)

My beloved brethren and sisters, this is a very exalted position for me to be placed in, and I consider it a great honor to stand before so large an audience of Latter-day Saints. I hope I shall be able to make you hear, as my voice warms up, and I trust, under the influence of the Spirit of the Lord, that I may be inspired to say something that will be of benefit to you and to myself.

I testify to the goodness of our Heavenly Father in thus permitting to be with us the presidency of the Church, and especially our beloved President, Joseph F. Smith. He in-

formed you this morning, so I will take the liberty of thanking the Lord on that account, that though his spirit was willing, his flesh was somewhat weak. I rejoice that, notwithstanding this, he is with us today and his voice has again rang out in the hearing of the Latter-day Saints, testifying of the divinity of the great work that he and his brethren are engaged in. I believe with all my heart, yea I know that he testified of a verity and truth, that he did not know of having ever betrayed a trust or broken a pledge to his fellow-men. I testify that I believe every word of his testimony, for I have been acquainted with him since he was a very young boy. My acquaintance has never lapsed since that time, that is, there is no time during that interim in which I have not been familiar with his daily walk and conversation. I rejoice, also, in the testimonies given by the other members of the presidency of the Church. I think the prospects are assuring, for the Latter-day Saints today. For the blessings of the Lord that are poured out upon the people without measure, I rejoice exceedingly.

I had the pleasure of being in Arizona, a very few weeks ago, in the Saint John Stake and in the Saint Joseph Stake of that great country. I think I had not visited the saints in that district for nearly ten years. I found that I was with old friends and acquaintances as of yore, and they welcomed me, with my fellow laborer, Elder George F. Richards. They gave every attention to us and to our exhortations that we could ask for. I am pleased with the progress they are making for Arizona is a great country, and sometime, I trust, in the near future, it will be one of our sister

states. They are entitled to statehood, in my opinion, as much as any other community in this great nation. While there we had the pleasure of dedicating a new schoolhouse, or a new addition to the Latter-day Saints' Academy, and I must acknowledge that the institution is a credit to the people who live in that land. It is a very fashionable institution, in the way that all the people desire to send their children there for educational purposes. I think it is strictly a Mormon institution, as it is called, yet there are many people not of our faith who endorse the methods of education there adopted, to that degree that they send their children to the academy.

A few days ago, I had the pleasure of going to the National Irrigation Congress in Colorado, in the city of Pueblo. The traveler, in getting off at the depot of that city, is not favorably impressed with the appearance of the town, for there is nothing to be seen from the depot platform, with the exception of that building and a hotel or two nearby, not first class, however, but common hostelryes or inns, and a few saloons. But, as you go up the street, east, and turn north, you come to the city itself, and it is a very beautiful little city, let me assure you, of about fifty thousand inhabitants. They have a park established, and in it are growing beautiful shade trees of almost every class and kind, as well as flowers and grass plentifully. In the midst of that was the building, in which we held our congress, called the Mineral Pavilion. I assure you that between eight and ten hundred delegates assembled in that building, who were earnest and able exponents and educators in the mat-

ter of irrigation, and the redemption of the arid soils of the west.

Ex-Governor Adams read quite a lengthy paper, and in the very beginning he referred to the settlement of Utah by Brigham Young and his band of pioneers, with fervor and with a very excellent spirit, and with excellent remarks in regard to that great pioneer and the saints being entitled to credit as the first exemplars in irrigation, of all this great western country in these latter times. He stated that nothing had been introduced in this form prior to the time of the pioneers, when they began this irrigation system in the valley of the Great Salt Lake, just below this temple block, a few squares away.

During the same time, probably, that the water was running on to the first furrows planted with seed of grain and potatoes, President Young came up to this part of the flat, and standing upon this ground said, "Here we will build the temple of our God." The inspiration of that hour has come down through the years, and to that degree has it been felt that, as some have said, the Latter-day Saints are admirable because they are not only a praying people, a God-fearing people in their way, but they are a working people who believe in combining their faith with their works. Hence, today, we not only call attention to the promise made by Brigham Young, but we see the result in the temple as it stands in all its excellence and beauty for the admiration of the human family, and, more especially, for the admiration of those who believe in the ordinances of the Lord's house.

My brethren and sisters, I realize that the work of the Lord is progressive; hence we establish these

great schools of which you have heard today, where the Latter-day Saint children are educated not only in a system of general education for the business of daily life, accumulation for the comfort of home, family and friends, but they are educated also in the fear of the Lord. The Spirit of the Lord giveth them understanding, as they have unfolded to them the plan of life and salvation, in a direct and proper manner, taking for study the text books of the Church, in a series of order and progression. When they are graduated from the scientific department, the business department, and the literary department, they have, with that general education, a knowledge of the gospel, grounded into their hearts and souls, as an understanding that will remain with them while life lasts. Hence, they leave the Church schools with a testimony of the Lord Jesus Christ burning in their bosoms.

I heard Brother McMurrin's allusions to the Religion class. I am reminded of that class by a saying of old Father Jacob, when he laid his hands upon the head of the boy Joseph; he said, "The archers have shot at you with their arrows, but your bow has abode in strength." So it is with our Religion class. Some have criticised it severely, and reckoned it, I believe, from their expressions of more or less disrespect, a non-essential in the Church. Let me tell you it is just as essential as is the Sunday School, or the Mutual Improvement, or any other auxiliary organization. I was about to say it is of primary importance for our young children—and I will say that. It is of primary importance that our little children begin their religious education when they

can easily learn the principles of the gospel, in connection with the secular learning and schools. I am reminded now of a very pretty story in regard to a religion class school, and I will tell it to you. I think I have told it in other congregations. A little boy and a little girl, going to the district school, were invited by some kindly person interested in their welfare—for they were of Latter-day Saint parentage—to attend the Religion class exercises on Friday or Saturday afternoon. They went to the school, and became constant attendants. One evening the little boy and girl sat at the table where their father was reading, and their mother was plying her needle for the benefit of the household. All at once, the little boy leaned across the table and whispered to his mother: "Mamma, ask papa if we may have family prayers, tonight. If he says yes, I would like to pray for the family." The mother turned to the father, who was reading his paper, and said: "Willie would like to have family prayers with us tonight." "Well," the father replied in a careless tone, "I don't care. If Bill wants to pray, let him pray." So, with this almost grudging consent the little boy knelt down. He pulled his little sister's frock, and she knelt down beside him. Before he began his prayer, he looked up at his mother beseechingly and pulled her apron, as much as to say, "Come with us;" and she knelt down with the children, and the little boy prayed. The next night, the same privilege was asked again, and the little girl led in prayer. This continued for several evenings, and finally the mother was asked to pray. She did pray; for, although family prayers had been a forgotten pleasure and blessing in that house-

hold, yet she was easily reminded by the faith of her little children what a blessing it was to have family prayers renewed. So the mother prayed. The next night came around, and the father sat seemingly indifferent, reading his paper as usual, but when prayer-time approached, just before going to bed, the father looked up suddenly from his paper, threw it down upon the table, and said to the mother: "Ask Willie"—he didn't say "Bill" this time, but he said, "Ask Willie when it will be my turn to pray." You see the bars went down absolutely, the bars that had been placed so securely by the power of the adversary, through neglect by the head of the house; but all bars were down now, and from that time that family became a praying and devout family.

My brethren and sisters, there is no organization in the Church of Christ that is unnecessary. The Lord does not give unnecessary revelations. He does not require work from His children that is unnecessary, but He requires of them to accept His laws, to accept and to receive His commandments, and in good and honest hearts, with full purpose, carry out those commandments and keep those laws. Those are the requirements.

I must say that while I have been away from home, for the last few weeks, to those places I have mentioned, and I have mingled with many people, many men of strong opinions and fervent desires, in the way of accumulating and benefiting themselves, and their neighbor after, I have heard nothing but praise for our people. We have been commended among these men of education, men that have opinions of their own in regard to developing

the country and its great needs and interests, meeting the same in an effectual and scientific manner, in the redemption of arid soils, the planting of trees, and the growing of grain and fruits to the fullest extent, to make our new West, if possible, superior to the great East in its productions for the benefit of the human family and of the race occupying these great United States. I have not heard any of them speak disrespectfully of the Latter-day Saints since I have been away; but all have had a good word for Utah and her laboring people who are with them, helping to redeem the great West and are solving the problems of bringing these arid soils into cultivation, where homes by the thousands can be planted for the people of the overcrowded cities of the East and their posterity.

My brethren and sisters, Joseph Smith was a true Prophet of God. Brigham Young had the same inspiration, and when the mantle of leadership fell upon him, he like the Prophet Joseph, pointed to the West for a refuge, for a home for the Latter-day Saints; hence our gathering to these mountains. It is according to the revelations of the Lord both by ancient and modern prophets, that we are here today in fulfillment of those great prophecies. I say to you that the organization of the Church is as near complete as it ever has been, and in better and more prosperous condition than I have ever known it to be, and I have been acquainted with the organizations of the Church for a great many years. I want to say, today, that I have in my heart the most sincere and deepest regard and veneration for our leaders, and for

those elders, apostles, and presidents who devote their time and service to finding out and applying the best means and methods for educating the youth of Israel and bringing them up to a standard that shall be envied by all the nations of the earth. You mothers are not only mothers of children, in the ordinary sense of the word, but you are becoming the mothers of heroes, mothers of those who will be great in the sight of the Lord and in the sight of the people of the world. Our children are being educated not only for the benefit of themselves and their families after them, but they are being educated to carry the gospel to the uttermost parts of the earth, to preach the Lord Jesus Christ, crucified for the sins of the world, that He might be their Redeemer in very deed, and teaching the people the truths of the gospel as revealed through the prophet Joseph Smith, and proclaimed by those who have followed him in the presidency of the Church.

My brethren and sisters, may the Lord bless you forever. May your coming to conference be a blessing to you and to your children and to your families whom you have left at home. May His blessing be upon you while you are here, and, when you return, that no evil or accident may happen to any of you, but that you may go in peace to your homes, near-by or distant, carrying with you the spirit of testimony, that has been so prevalent in this conference. May the blessing and favor of the Lord attend you and your children, and your families everywhere, in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS.

(Of the First Council of Seventy.)

We have listened to a number of very strong testimonies that have been given to us during this conference, of the divine mission of Mormonism, and the divine mission of those men whom the Lord raised up to establish this great work in the earth, and through whom the everlasting gospel has been restored to the children of men. I feel sure that the Latter-day Saints who have been favored with hearing these testimonies feel to rejoice, this day, in the knowledge that those who testified have spoken the truth. There are many thousands of Latter-day Saints who can bear witness to the same thing. There are many more connected with the Church who, probably, feel they have not yet received a sufficient personal testimony for themselves, and yet I believe that within them there is a spirit that bears witness to the truth of this great work. I do not remember when the first testimony of this truth came to me. It seems to me that I have always known Mormonism to be the truth. I can recall, when I was but a small boy, probably a short time after my baptism at about the age of eight when the Spirit almost lifted me from my feet I felt so happy and light of heart and I felt that God was with me that He lived, and gave joy to my soul. I have often thought of this little experience which happened upon the south bank of City Creek, as I was coming home from school. So vivid and so plain was this manifestation that I have never been able to forget it; it has always been a pleasant memory to me, and one might well think, what was it

that gave me such extreme joy? As I have become familiar with the manifestations of the Spirit, in my subsequent life, I have recognized it was the inspiration of the Holy Spirit. I believe that the young men and young women of Zion have this testimony, and many of them do not even know it or recognize it as a testimony. Sometimes you will hear them say that they have not yet received a testimony. I believe that if they would consult their own hearts, look into their own souls, they would recognize that the witness of the spirit has been with them many times.

How may we come to the knowledge of the truth? This is a question that has deeply interested me. How may men and women in the world come to a knowledge of the truth, and find out whether or not this is the work of God? How may the young people of Zion, who imagine sometimes that they have not yet received this testimony, how may they come to a knowledge of the truth? The Lord has marked out the path and the way by which we can receive this testimony, that we may obtain a witness for ourselves. Under the revelations that have been given to the children of men we can find many items that will lead us on, and cultivate faith. We may find a great many things recorded in the scriptures and in the modern revelations that have been given to this people, that will awaken faith in the hearts of the children of men. We may find by logic and by reason the excellency of those principles that have been revealed in the day and age in which we live. We may come, through our reasoning faculties, to a great degree of knowledge and understanding. We may find many things to corroborate the truth as it

has come to us. We may have witnesses that the Lord has raised up—concerning whom Brother Hart gave us an account here this afternoon—to come and bear witness to that which the Lord has revealed to them. But, I wish to call attention to this fact, that no man or woman can know the truth until God shall reveal it to him or her. No man can know the things of God, but the Spirit of God can bear witness of their truth; and it is absolutely essential to every one who would know that this is indeed the work of God, beyond all question, that he shall obtain first the Spirit of God. As this Spirit will not and does not dwell in an unclean tabernacle, it follows that we must cleanse and purify our hearts by sincere faith in God, and repentance from sin. Every soul that will adopt this method and seek to obtain forgiveness of sin, from Him who alone can remit our sins, through the holy waters of baptism, he shall come to a knowledge of the truth. If, perchance, after these initial ordinances of the gospel have been complied with, you find yourself still lacking in knowledge and understanding, and in a testimony, do not blame in any degree the ordinances themselves or the truth of those principles, but look deep into your own souls, into your own hearts, and you will find the reason there and nowhere else.

Latter-day Saints should be ambitious to grow in knowledge of the truth; and if we shall know, even better than we do today, all that we need do is to be better than we are today, to be purer in our thoughts, to be holier in our lives, and our knowledge will increase in proportion. The testimony of the truth is the witness of the Spirit, and as

the power of the Spirit grows within us it bears witness to those things that belong to God and to His work. We will not come to this knowledge through the philosophy of men, through the testimony of others, no matter how much we may be aided and assisted in this manner. Men can not come to the knowledge of the truth in any other way than through the cleansing process of the gospel of the Lord Jesus Christ. If I may quote the words of the Savior: "This doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." If men and women could come to the knowledge of the truth, the knowledge of God—whom to know is eternal life—without repentance of sin, without turning away from evil, without this cleansing process, what would be the result? Why, men would obtain that eternal life in their sins, and the next world would be no better than this. Repentance from sin is the gospel that we have received. This is the gospel of repentance, and it needs daily practice in order that we may perfect ourselves, going on to that perfection which will bring us to the complete knowledge of God.

I bear witness that this is the truth, that Mormonism, which has been restored through the instrumentality of the Prophet Joseph Smith, is only another name for the everlasting gospel, the gospel of the Lord Jesus Christ, the only plan that ever was devised, that ever was revealed to man, that has within it the power of God to save the souls of men. May we yield obedience to its principles, practice virtue daily, and grow in the knowledge of God. May we overcome

the weaknesses of the flesh, resist evil in all of its forms, and stand for truth. That we may do so, and thereby grow in the knowledge of God, is my prayer, in the name of Jesus Christ. Amen.

The choir and congregation sang the hymn:

The Spirit of God like a fire is burning!
The Latter-day glory begins to come forth;

The visions and blessings of old are returning,
And angels are coming to visit the earth.

Benediction was pronounced by Patriarch Angus M. Cannon.

Conference adjourned until 10 a. m., Friday, Oct. 7.

SECOND DAY.

In the Tabernacle, Friday, Oct. 7th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn:

Our God, we raise to Thee
Thanks for Thy blessings free
We here enjoy;
In this far western land,
A true and chosen band,
Led hither by Thy hand,
We sing for joy.

Prayer was offered by Elder German E. Ellsworth.

The choir and congregation sang the hymn:

O ye mountains high, where the clear
blue sky
Arches over the vales of the free,
Where the pure breezes blow and the
clear streamlets flow,
How I've longed to your bosom to
flee.

ELDER J. GOLDEN KIMBALL.

(Of the First Council of Seventy.)

During the short time that I hope to be able to occupy, I shall make an effort to bear my testimony to the truth of this work. It is a very difficult thing to do unless you have the spirit of testimony. My conviction has always been, and my instruction has always been given to the elders who were preaching the gospel, that when you are moved upon by the Spirit of the Lord, then is the time to testify that Jesus is the Christ, and that Joseph Smith is a Proph-

et of God, for it is only under His influence that a testimony is of any effect upon the hearts of the children of men.

When I think of my labors in the Church, and the efforts that I have made to do my duty, I am surprised as well as astonished at the meager information I have acquired, and yet, I have an abiding, unfaltering faith, in God the Father and in His Son Jesus Christ. I expect to always have faith, as long as I keep the commandments of the Lord, and keep myself clean, pure and sweet, so that the Holy Ghost can be with me.

In thinking about the mission of our Savior, I desire to give a little evidence for my faith in God the Father and in His Son, Jesus Christ. I love the Lord because of His great patience. When I think of His patience in creating this world in which we live, which they claim took six thousand years, that of itself appeals to me. When I think of the patience of the Father and His Son with me, one of His children; how, through His providence, His care and protection, and the whisperings of the Holy Spirit, that I have been able to do as well as I have, I feel to thank Him for His kindness unto me. Sometimes, I marvel that I have done as well as I have. As my mother once said to my father, during the reformation, when he wanted her to repent, as all others were repenting, she said: "I am surprised that I have done as well as I have, and if I had it to do

over again, I could not do as well." Father hardly thought that was repentance. The Lord is very patient with His people, with His children. I often think of the time when I was in the South, laboring as an elder in Virginia. The president of the conference in which I was appointed was called into Colorado to continue teaching the people. He shed tears, because he wanted to stay in the Southern States mission, and "bind up the law and seal up the testimony;" he wanted to condemn all the people and close up the mission so the end would come. That was in 1883. We have had a great many elders who would have closed our missionary labors, as far as the world was concerned, but the Lord is not so short sighted and impatient; He has all eternity, and He proposes to save His children, "excepting the sons of perdition." Some of us become very impatient with each other because we fancy we are better than others, and we become angry with our fellow-men because they will not do as well as we do. I love the Lord because He causes it to rain upon the just and the unjust; because the sun shines for them as brightly as it does for any of His children. And while He is just, He is merciful. I thank God the Eternal Father that up to the present I have had the spirit of repentance, and while it has kept me pretty busy repenting, I hope I will always have that spirit. If it were not for repentance and forgiveness, I would become discouraged and discontinue my labors. I am going to read to you a little that has been culled from the Bible as to the mission of Christ. I would quote it, but I never dare quote scripture, for after I get through quoting you wouldn't recognize it. (Laughter.)

I am a little like father, when he used to quote scripture, he would say, "Well, if that isn't in the Bible, it ought to be in it." (Laughter.) So it is not safe for me to quote. Speaking of the mission of the Savior:

Is He not that Mighty Prophet that should come unto the world?

At his birth the air was filled with angels and over whose couch hung a celestial star.

Before whose infant feet the three wisest men of the world, representing the family of mankind, bowed in adoration and worshiped, as to God.

Whom Herod, the First, slew three hundred and three score children in Bethlehem, in order to reach His life

This is He whom John the Baptist proclaimed the "Lamb of God, which taketh away the sin of the world."

At whose baptism the heavens were opened above His head, and the spirit of God descended upon Him in the form of a dove, while the voice of the Lord, like the voice of many thunders, proclaimed from the clouds, "This is my beloved son."

At whose words the tempest became still, the billowy waves placid, the winds hushed. Who healed the sick and leprous by a word; who by a look reanimated the lifeless limb of the paralytic. Raised the daughter of Jairus; healed the Centurion's servant; restored to life the son of Nain; cast out a legion of devils out of Beor, the Levite; restored the deaf and dumb; gave also to His apostles the same power to do miracles. Feeds at one time 4,000 men, and at another time 5,000 from a few pounds of bread or a few fishes which a lad could carry in a basket.

Moses and Elias came from the regions of the blessed and held communion with the Savior.

Who calls forth from the tomb of corruption Lazarus to life and health.

Who when praying was answered by a voice from heaven in the hearing of many people. "I have glorified my name, and will glorify it again."

Was it not the Savior, at whose trial nothing could be found against Him, and who when delivered to execution by Pilate to save Himself and appease the Jews, was publicly declared to be an in-

nocent man by the Procurator, in calling for water and washing His hands and saying that he was clear of His blood for he found no fault in Him.

Who was He, at whose crucifixion the heavens grew black as sackcloth, the sun withdrew its light, the stars shot from their spheres, the lightning leaped along the earth, the earth itself quaked, and the dead spring from their graves.

Who on the third day burst the bars of the tomb, received as He walked forth the homage of an arch angel; who appeared alive to His mother, to the women of Galilee, to Mary, Martha, and Lazarus, and to the apostles. Does not this prove Him the Christ, the Son of the living God?

That to me is evidence, preponderous evidence; it satisfies me but as J. G. Holland said, in one of his writings:

Better faith in a fable which inspires to good deeds, conducts our powers to noble ends, make us loving, gentle, and heroic, eradicates our selfishness, establishes within us the principle of benevolence and enables us to meet death with equanimity if not with triumph in the hope of a glorious resurrection and a happy immortality, than the skepticism of kingly reason, which only needs to be carried to its legitimate issues to beastialize the human race and drape the earth in the blackness of Tartarus.

My brethren and sisters, I have that faith, that unfaltering faith in the Lord; and I have the same kind of faith and the same kind of belief in the Prophet Joseph Smith. It is a difficult thing, from a human point of view, to believe that God appeared to a boy fourteen years of age and revealed this work; but when you take into consideration the teachings and revelations of the Prophet, this alone appeals to me as strongly as any evidence I have; that God the Father and His Son Jesus Christ appeared to the Prophet. Then John the Baptist appeared and conferred upon him the Aaronic

priesthood; and Peter, James and John, the Melchizedek priesthood. The most perfectly organized Church on the earth was organized. I have put this matter to the test. I stand before you as a Seventy, a witness of the Lord to the nations of the earth. I received that authority through William M. Allred, who was ordained by Levi W. Hancock, who was ordained by Joseph Smith the Prophet. I have learned this much regarding the value of the priesthood, that I would rather place my hands upon the head of an elder and ordain him a seventy than preach the best discourse that I ever delivered. I feel that I have accomplished a great piece of work for God and His Church, when I ordain a seventy and that man goes forth and magnifies his calling. It is a living testimony that God the Father recognizes that administration and that authority which I hold; and in my administration in the Church I have multiplied evidences that the Lord has acknowledged my authority and administrations. The sick have been healed under my administration. I remember, while in Los Angeles, an estimable lady interceded with me to attend one of their great Christian Science testimony gatherings. There were over three thousand men and women, and they were a very intelligent class of people. They were an educated people. The reader, that evening, was a judge who had been on the supreme bench in one of our states; he had been sick and afflicted with stomach trouble. He had resigned his position; he had given up his work and his profession; he said before that large congregation of people that he had been healed through Christian Science. He was as practical a man,

as I am. He told a straight story. I listened to the testimony of perhaps fifty or more of those people, men and women. After their meeting adjourned, the lady who invited me, said: "What do you think of it?" Why, I said, I could put those men to shame; I could bear testimony of the power of God, through administration under the hands of the priesthood, that would have surprised and astonished that assembly of people; they would have been astounded and would not have believed my statement.

My brethren and sisters, I believe in this work. I believe in the Prophet Joseph Smith. I believe in the living oracles. I honor the dead, but they are dead and performing their work behind the vale. We have the First Presidency and Council of the Twelve, and they are united, and with the help of God I want to sustain them. There are many things that I do not understand, that I cannot comprehend fully. I cannot see my way out at present; but this is God's work, and, with the help of the Lord, I want to sustain the Priesthood of God. I love the people, and I say: God save the people. When I look over this body of men, I do not discover that you are very distinguished in appearance. Why, you are no better looking than I am, and I look pretty bad. (Laughter.) I am only a remnant of what I ought to be. I am not very well groomed, and I do not look distinguished; neither do you. (Laughter.) You can't boast very much about your appearance. We are a hard working people, and we would not take a very good picture, unless you take the better side of us; but I tell you, in the name of the Lord, we have got clean hearts; we love the Lord;

we love truthfulness; we desire to be honest, truthful, and virtuous. You can't judge us by our appearance. If you knew the hearts of this people, there would not be the bitterness there is against the Latter-day Saints.

In conclusion I will tell you a story, and then will close. When I was in California I was very low spirited and broken down in body; and I tried to die, but I made a miserable failure of it. (Laughter.) One day when I was laying on the sand, near the ocean, I happened to pick up a paper, and it gave me new life and new energy. It was a funny picture; it was a picture of a great big monkey, it represented, "Fate—The Old Monkey." It was an editorial. I haven't it with me, but I have read it a good many times, and I desire to make a comparison. There was a very prominent citizen that had an intelligent monkey. He was a mischievous fellow, and he just went around the house knocking everything down that he could get hold of. He knocked over everything that he came to; he discovered that the things he knocked over did not get up again. He was just as mischievous as fate seems to be with us. Finally, this good citizen took the image of a little man, made of some kind of material, and placed it on a very strong base. It was so arranged that when you knocked it over it would come up again. So he set this little man in the room. The monkey came around, took his right hand and cuffed it over. To his surprise it wobbled a little and staggered, and then rose up and seemingly looked at him. Then he took his other hand and cuffed it again, and it came up again. Then he took the hand of his right leg

and knocked it again, and then with his left hind leg; then he got on it with all four hands and took one hand up at a time. To his surprise, the little man rose up. The intelligent monkey almost became a monkey maniac. He kept at it and kept at it until he hated and despised the little man; and whenever they would move the little man near the monkey, he would get off in the corner and chatter and become angry. He wouldn't have anything to do with the little man. The Church of Jesus Christ of Latter-day Saints is similar, or like that little man. You can knock it down one hundred times; you can knock it down one thousand times; it may wobble, but it will rise up again, and it will keep rising up until God has accomplished His work. This is God's work, and I look in sympathy upon men who oppose it. I stood on the street last night—something I hardly ever do—and listened to a man abuse the Church; and I had to laugh. I was a good deal like father was once when he was praying. In the midst of his prayer, he burst out in a loud laugh, and he said, "O Lord, forgive me; it makes me laugh to pray about some men;" it always amuses me when I see a man or a coterie of men try to break down this Church. I would say to these kind of men: You had better let the Church alone; you had better let the people alone; because you can't destroy the Church. I read somewhere in the Doctrine and Covenants,

"Cursed are all those that shall lift up the heel against my anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which is meet in my eyes, and which I command them. But those who cry transgression do it because they are the ser-

vants of sin and are the children of disobedience themselves."

If there is anything we are doing, as members of the Church, that is dishonest, untruthful or intolerant, God has not commanded it. We have got to be honest; we must be truthful; we must be moral, if we are saved in the kingdom of God. I do not know just what will come out of our complex situation, but I do believe this, most ardently, that "every tub shall stand upon its own bottom." I believe that every man, woman, and child will have to have a testimony and a knowledge that this is the Church of Jesus Christ of Latter-day Saints, or they cannot stand.

I pray the Lord to bless you. With all of my weaknesses, with all of my difficulties, I would like to see the color of a man's hair, and I would like to look into the eyes of the man that questions my loyalty and integrity to this Church. You may have to carry me; you may have to be patient and long suffering with J. Golden Kimball, but don't you question my integrity. I think I have given some evidence of my faith, loyalty and integrity. I learned my lesson, in this Church, as every man will learn it; I learned it by being a stranger in a strange country. I learned it by traveling without purse or scrip, and I want to tell you, in the name of Israel's God, the Lord is amply able to provide for His servants. You do not have to "trust in the arm of flesh." The Lord has answered my prayers; He has opened up the way before me; He has raised up friends upon the right hand and upon the left. That is how I secured my knowledge and information. I know, just as well as I ever expect to know, until I see with my eyes, that

Jesus is the Christ, that Joseph is a Prophet of God, and that this is the Church of Jesus Christ of Latter-day Saints. I sustain the Church. I support as best I know how the Presidency of this Church, the Council of the Twelve, and the general authorities of the Church.

The Lord bless you. Amen.

ELDER BRIGHAM H. ROBERTS.

(Of the First Council of Seventy.)

That man must be accounted fortunate who in this presence, within the limited time allotted to the speakers, can present just one idea, clearly and distinctly, to the congregation. Whether I shall be able to do that or not, I cannot say, but certainly I shall attempt to do no more than that.

When Joseph Smith was about fourteen years old, in the year 1820, he was much confused by reason of the disagreement that existed in his own neighborhood, between the various sects of religion; and in the midst of it, his attention was called to that splendid scripture which says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." He resolved to put that doctrine to the test, and retired to a secret place in the woods, where he called upon the Lord in earnest and fervent prayer. In response to this petition, a most splendid vision was opened to his mind, and he was taken into the presence of God, the Father, and Jesus, the Christ, and beheld them in the midst of a glory that surpassed the brightness of the sun at noonday. He saw that they, in form, were like men, that each was

distinct from the other. They made known to him that men had departed from the truth, as originally taught by the Christ, but they gave him to understand also that the time was at hand when the Church of Christ would be re-established in the earth, that the gospel would be restored to men, and told him that he was to be a chosen instrument in the hands of God to accomplish some of His mighty purposes in the earth. A most wonderful revelation, correcting the errors that existed and, at the same time, giving promise that there should be, and that soon, a revelation of the truth in its fulness. How glorious that is—if it is true! How many theological questions it would settle. How it would clear the field of theology of error—if, only, it be true!

Subsequent to this, the Prophet was visited by an angel, not some phantom, a creation of the fancy, but a real personage, a man of flesh and bone, raised from the dead, a man who came from the presence of God and made known the existence of the American volume of scripture, by which I mean a volume of scripture which was brought into existence through the revelations of God to the ancient inhabitants of this land—the Book of Mormon—wherein is described the visit that the Christ made to this western world. After His resurrection from the dead and His ministry in Judea, the Christ came here, according to this record, and established His Church, gave authority to men to teach the truth, and gave that same fulness of the gospel to the inhabitants of this western world that He had given to the people in the East. This gives an enlarged view of the earthly mission of the Christ, and

of the justice of God in dealing with the children of men, in that He gave to the inhabitants of this western world the same opportunity to know the truth concerning man and man's salvation as He did to the inhabitants of the eastern hemisphere. How splendid all that is—if only it is true!

The Reverend Doctor Watson, in his most beautiful treatise on the "Life of the Master," says this in relation to Messiah:

"Were a parchment discovered, in an Egyptian mound, six inches square, containing forty words which were certainly spoken by Jesus, this utterance would count more than all the books which have been published since the first century."

I believe that is true. Mr. Watson continues:

"If a veritable picture of the Lord could be unearthed from the catacombs, and the world could see with its own eyes what like he was, it would not matter that its colors were faded and that it was roughly drawn,—that picture would have, at once, a solitary place amid the treasures of art."

And that also is true, such is the world's hunger to know something further concerning the Christ. Now, this revelation which came to the Prophet Joseph Smith brings a whole volume of scripture to testify of the Christ. Not only fifty words, but fifty pages and more of words, that come direct from the Christ; and the whole book is permeated by His Spirit. What a Christian treasure is this, and how the world ought to rejoice at such a revelation—*if, only it is true!*

Subsequent to this, Joseph Smith testifies that an angel from heaven came to himself and Oliver Cowdery and bestowed upon them divine authority, restored the priest-

hood by which men were authorized to act in the name of God, in the authority of the Lord, and to have it of binding effect in matters pertaining to man's salvation. Subsequently, the apostles, to whom the Lord Jesus gave the keys of the kingdom, saying to them that whatsoever they should bind on earth should be bound in heaven, these apostles, Peter, and James, and John, came and conferred apostolic authority, a fulness of priesthood, upon these men, which priesthood holds the keys of all the offices in the Church, and the right to administer in all things pertaining to the salvation of man, and to bring into existence and set in order the true Church of the living God,—an instrumentality through which the Lord designs and does communicate His mind, and His will, and His truth to the world; a great teaching institution for the enlightenment of the world, in which also God has deposited a divine authority to speak and act in His name, and administer the ordinances of the gospel for the salvation of men. What a splendid thing this must be acknowledged to be—*if, only, it is true!*

Again, the Lord revealed the great truth, through the Prophet, and lodged the truth with the Church, that God the Father and His Son, Jesus Christ, and men are of the same race; that there is something divine in man, an Intelligence that is not created or made, but is in the very essence of it akin to God; and that in that divine Intelligence there are infinite possibilities. Development may take place from that germ, that shall expand into all that is great, and noble, and wise, and pure, and powerful! There is in that Intelligence such

possibilities of development that we may hope as eons of time shall pass by, to see it rise to something that is truly great and dignified, and worth while to preserve. How splendid that truth is—if, *only*, it is true!

So I might continue to go on, step by step, through the whole catalog of those great and true principles that God has revealed to His Church—the doctrine of resurrection from the dead—the reality and tangibility of it I mean; salvation for the dead; the eternity of the marriage covenant, and so following, if time would permit; but the one thought, the one idea, only, that I hope to suggest in these remarks is simply this: Since, admittedly, these things are splendid and glorious, if true, why will not men approach an investigation of them from that standpoint? From the standpoint that it is desirable to have them established as true, if possible—these several events in which the Church had its origin, and these splendid doctrines which would mean so much for the uplifting of the race—if true? Why not start the investigation of this wonderful message which we proclaim to the world from that standpoint? It seems to me that there is opportunity for more headway to be made in solving these matters, if approached from that standpoint, than to approach them in the spirit of antagonism—since, admittedly, they are glorious things, if, only, they are true. That is the thought I wanted to advance to this congregation.

In conclusion, I want to say this about it, for the Latter-day Saints, and that is, so far as we are concerned, it is solemn conviction with us, that these several circum-

stances in which Mormonism had its origin are absolutely true. These principles that I have briefly alluded to, and many more that will naturally suggest themselves to your minds—many more principles that we accept, and which minister to the dignity and to the uplifting of men, are absolutely true. They constitute the center of truth on which we stand, and from which we take our outlook upon the world. From this coigne of vantage we interpret the meaning of the universe; we interpret the meaning of human life. This is our orientation with respect of things past, things present, and things to come. Who is there that can say that we do not occupy a most magnificent position from which we may interpret the meanings of human life, the relationship of individuals to the race, and the race to God, and the relationship of the individual to God? To my mind it presents a position of advantage the like of which is not equalled in all the philosophies and other religious systems of the world.

A soprano solo, "In Thee, oh God, do I put my trust," was sung by Sister Irma Pendleton.

ELDER JOSEPH F. SMITH, JR.

The sin of criticising or fault finding.—Wrongful accusers in danger of God's judgment.—Revelation an individual privilege.—The man quick to censure is often himself a transgressor.

I rejoice with you, my brethren and sisters, in the counsel and instruction that have been given unto us at the various sessions, so far, of our semi-annual conference.

I desire to refer to one expression

that was briefly made by one of our speakers yesterday, and mentioned again this morning, if I may be led and directed by the Spirit of the Lord; and that is this: That it is a serious thing for any member of this Church to raise his voice against the priesthood, or to hold the priesthood in disrespect; for the Lord will not hold such guiltless; so He has promised, and He will fulfill. I am satisfied, in my own mind, that there was not one person in this building at the opening session of our conference, who was not convicted in his heart in listening to the testimonies and the instruction given by our brethren of the Presidency, that they were honorable, honest, and upright men; that they spoke the truth. I am satisfied that to the Latter-day Saints the conviction came that they spoke under the inspiration of the Spirit of the Lord; that Spirit which they are entitled to possess, and which, to my own knowledge and satisfaction, they do possess. It seems to be the heritage of the ungodly, of the bigoted, and of those who love iniquity, to sit in judgment and to place themselves as dictators, saying what shall be done and what shall be said by the authorities of the Church. They accuse the brethren of all manner of iniquity, dissimulation, falsehood, and try to cause a division between them and the people over whom they preside. They take unto themselves the prerogative of saying what shall and what shall not be the doctrine of the Church, what shall and what shall not be the government of the Church, when it concerns them not at all. But it is not of this class particularly that I desire to refer, but to those members of the Church who have entered into the waters of baptism and have

made covenants before the Lord, that they will observe His laws and respect His priesthood, who have been persuaded, or who are in danger of being persuaded, by such characters. Occasionally, when a man has himself committed sin and has lost the spirit of the gospel, he will raise his voice against the actions of the authorities who preside over the Church; he will call them in question, sit in judgment upon them and condemn them. I wish to raise a warning voice to all such who hold membership in the Church, and say unto them, that they had better repent and turn unto the Lord, lest His judgments come upon them, lest they lose the faith and be turned from the truth.

I desire to read a few words from some of our modern scriptures, that were also briefly referred to this morning:

Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them:

But those who cry transgression, do it because they are the servants of sin, and are the children of disobedience themselves;

And those who swear falsely against my servants, that they might bring them into bondage, and death:

Wo unto them; because they have offended my little ones, they shall be severed from the ordinances of mine house;

Their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them;

They shall not have right to the priesthood, nor their posterity after them, from generation to generation;

It had been better for them that a millstone had been hanged about their necks, and they drowned in the depth of the sea.

Wo unto all those that discomfort my people, and drive, and murder, and testi-

fy against them, saith the Lord of Hosts; a generation of vipers shall not escape the damnation of hell.

Behold, mine eyes see and know all their works, and I have in reserve a swift judgment in the season thereof, for them all;

For there is a time appointed for every man, according as his works shall be.

God shall give unto you (the saints) knowledge by his Holy Spirit, yea by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now;

Which our forefathers have waited with anxious expectation to be revealed in the last times, which their minds were pointed to, by the angels, as held in reserve of their glory:

A time to come in the which nothing shall be withheld, whether there be one God, or many Gods, they shall be manifest;

All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ;

And also if there be bounds set to the heavens, or to the seas, or to the dry land, or to the sun, moon, or stars;

All the times of their revolutions; all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories, laws, and set times, shall be revealed, in the days of the dispensation of the fullness of times.

According to that which was ordained in the midst of the Council of the Eternal God of all other Gods, before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal presence, and into his immortal rest.

How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven, upon the heads of the Latter-day Saints.

Again I repeat that it is a serious thing for a man holding a membership in this Church to say in his heart, or openly, that these men holding the keys of the kingdom have sinned, when they have not

sinned, and cause dissension, if it is in his power to do so among his brethren. The judgments of the Lord will overtake him. He will be brought in question before the Lord, and shall be cast out and find his place among the unbelievers; and those who flattered him and encouraged him to raise up his heel against his brethren will turn from him and leave him to his shame. I wish to testify that God has called these men, that He has appointed them, that He has given unto them the revelations of His mind and will; that they have the inspiration of His Spirit; that they are teaching and leading this people in truth. That is the conviction of every Latter-day Saint who has the gospel at heart. What time, since the organization of the Church has any of the brethren, exercising the Spirit of the Lord, ever taught this people that which was false? When have they ever said unto you that you should do that which was not right; that which would not make you better citizens and better members of the kingdom of God? You cannot, nor can any man, in righteousness, point to the time when any of them have wilfully stated anything that was contrary to the principles of righteousness, or that did not tend to make the people better in every way, that did not build them up in their salvation, temporally as well as spiritually.

Now, if time would permit, I would like to say a few words in relation, also, to the part of this scripture I have read, regarding the pouring out of revelation. I shall only briefly refer to it. I say to you that the Lord blesses this people through the inspiration that comes to His servants, as they direct, and teach, and expound the

scriptures. The statement is often made by the enemies of the people, and we hear it upon the streets of this city, from time to time, that there is no revelation in the Church. I say to you that there is revelation in the Church. The Lord not only blesses the men who stand at the head and hold the keys of the kingdom, but He also blesses every faithful individual with the spirit of inspiration. He gives His people revelation for their own guidance, wherein they keep His commandments and serve Him. That is a blessing promised, and within their power to receive. We are blest with revelation; the Church is built upon that foundation. All the revelations given do not have to be written. The inspiration may come to the brethren, stating what shall be done, or what shall not be done, as the Lord directs them. It does not have to be printed in a book. We have revelations that have been given, that have been written; some of them have been published; some of them have not. Don't be deceived by those falsifiers, those men whose hearts are filled with evil, and who say that the authorities have sinned when they have not sinned, who are themselves in the bondage of iniquity and are trying to destroy this work. So far as those men are concerned, who try to tear down and destroy, they do not preach that which they themselves believe. They do not teach the people that which is true or try to show them a better way, instead, they heap abuse upon the heads of the authorities of the Latter-day Saints. Whenever you find a man who spends his time abusing his neighbors, trying to tear down other people, you put it down that that man is not possessed of the Spirit of the

Lord. But when a man tries to build up, when he tries to show you a better way, even though he be deceived, you may know that he is honest; but never the man who tries to tear you to pieces, who tries to destroy, without offering you something better in return. Never is such a man honest.

Thank the Lord for the gospel; thank the Lord for the priesthood, and for the testimony which we enjoy that this is the work of God. May this be the blessing of each one of us, is my prayer, in the name of Jesus Christ. Amen.

ELDER ANTHONY W. IVINS.

Professed teachers of God's word must proclaim truth only.—The Church desires its doctrines judged by the Bible.—Proof that angels have been mortal men.—Misrepresentation the usual weapon used against the Church.

There shall be false teachers among you * * and many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of.

Elder Roberts, in the course of his very brief remarks—and only brief remarks can be made in the limited time which is allotted to us, this morning—stated that the fundamental doctrines of the Church, to which he referred, are true. It is upon these doctrines that the structure which we have builded rests; if they are not true, our hope is vain. He said unequivocally that these doctrines are true. I know that this statement of his is not sufficient evidence; I know that it is not proof of his assertion; because other men, stating it is not true, might regard their evidence and the declarations which they make as equally in force, unless our state-

ments can be sustained by proof. We are living in a time of misrepresentation, a time when, it seems to me, that the words quoted, which the Apostle Peter spoke to the Church of Christ in which he administered, are exemplified in the fullest degree. I believe that I sense the responsibility which rests upon me when I stand up here, professing to be a teacher of the word of the Lord, to speak the truth. I do not believe that it is my prerogative, either, in advocating my own faith, or in criticizing the faith of another, to speak that which is not true. I must not be a false teacher, and it must not be by reason of my words that the truth is evil spoken of. It is not often that the Church of Jesus Christ of Latter-day Saints pays attention to misrepresentations, but, when their doctrines are ridiculed, when they are misrepresented, when they are spoken of with contempt, and when these things are published and sent broadcast to the world, by which men and women follow after the falsehoods which are told, it becomes necessary, sometimes, to correct them, and expose the false basis upon which men reached conclusions in regard to the faith of the Latter-day Saints.

From one of the local papers, I clipped this report of a sermon which was preached in this city, only a short time ago, by a reverend gentleman. This report appeared in a paper having a wide circulation, and I thought to myself, wherever that shall go, among people who are not acquainted with the Latter-day Saints, who know nothing of their doctrines, impressions that are very wrongful must, necessarily, result. This man pretends to be a teacher of the word

of the Lord, as it is contained in the Bible; and one of the charges which he makes against the Latter-day Saints is that they do not like to have their faith compared with the doctrines of Christ, as they are contained in the Bible; that they do not like to be held up against it. I will read, so that I may not be accused of misquoting his words: "I know that the Mormon church does not like to be stood up by the side of the Bible and compared with it." Then follows a tirade against the church. I wish to say to that man and to the world, and to my brethren and sisters, that there is nothing which the Church of Jesus Christ of Latter-day Saints more desires than that they may be stood up alongside of the Bible. It is the one thing which they are endeavoring, in their missionary work, to bring to the attention of the world. It is their one great desire that the doctrines of the Church may be judged by the word of God, as it is contained in this holy book. The man who says to the contrary misrepresents the fact, and if he is acquainted with the subject which he discusses, he knows that he misrepresents the facts; and if he is not acquainted with the subject, he is, nevertheless, guilty, for he has no right to discuss that which he does not understand. I want to say, as Brother Roberts does, that every one of the doctrines of this Church, its articles of faith, as promulgated to the world by the Prophet Joseph Smith, and the revelations of God, which are contained in the Doctrine and Covenants, are absolutely impregnable from a Biblical standpoint. There isn't one of them that can be successfully assailed; and this man ought to know it, whether he does or not.

I have read this discourse over and over again, in the hope that I might find in it something to indicate sincerity, something to indicate intelligent investigation, but I have not found it. He assails the Prophet Joseph Smith; he ridicules and scorns the thought of modern prophecy. He ridicules the Book of Mormon and, particularly, the manner in which it was brought into existence. Let me read just a few words here, which will illustrate this point. Quoting from the Prophet Isaiah, he says: "To the law and the testimony; for if they speak not according to these, it is because there is no truth in them." I am glad he quoted that scripture, because I want—just for a moment, if I have time—to apply the law and the testimony to him. "Take the origin of the Book of Mormon, to begin with—I am just going to give you a sample—it is said that Moroni, an angel, once a man, directed Smith to the gold plates from which it is claimed the book was translated. Now, the unreasonableness of this is quickly shown. First, while men may become equal to the angels, they never become angels. Angels are an order of beings greater than and created before man." Upon this he bases his argument that the Book of Mormon must be an imposture, that it could not be true, because Joseph Smith claimed that Moroni, the man who visited him, the man who instructed him, the man who outlined to him the great mission which God had for him to perform, and the man—for I call him a man—who delivered into his hands the plates from which the Book of Mormon was translated, is called an angel, and because he had once been a man. Now, my brethren and sis-

ters, the Lord uses men to accomplish His purposes here in the earth. This earth was created for man, and he was placed upon it that he might here work out his salvation, that he might live this life of probation and prove himself worthy, or unworthy, of everlasting life. There has never been a dispensation, there has never been a word of revelation given, by which mankind is to be governed, so far as I am aware, that has not come through some man, from God, through His servants. This is our world. We are in it, and we are interested in it. Whatever we shall accomplish will be through our own effort; and God will manifest His will to us, through men, as He always has done. It may come by His own voice to His servants; He may send ministering spirits to administer to them; but it comes to the people through the voice of men chosen of God.

Now, I just want to quote one passage of scripture—and the Bible is full of just such things as I am about to refer to here—to show you the inconsistency of this man's argument, and to show you the way of the Lord. The Lord has His own way of doing these things. Unfortunately, men too often place their own private interpretation upon them. The Lord once gave a revelation to John, His loved disciple, who was, at the time, upon the Isle of Patmos, in which he reveals to us some of the most important things that ever have been given to man; and this is the way He did it: "The revelation of Jesus Christ which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by His angel unto His servant John."

This seems very clear; he sent and signified it by His angel unto His servant John, just as He has a habit of doing; and that angel outlined to John things which were to occur in the earth, from the beginning to the very end thereof, that wonderful book, the last book of the Bible, which we call Revelation, or the Apocalypse, gives this account:

And he said unto me, These sayings are faithful and true; [so testified the angel unto John].

And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. [Now, what follows?]

Then saith he unto me, See thou do it not; [Why?] for I am thy fellow servant, [this angel of God whom He had sent] I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book.

So, it seems that Moroni was not the first angel whom God had sent with a message to the inhabitants of the earth. It seems that he was not the first angel who had had a similar commission, and who had been a prophet, for this messenger bears witness to John that he himself was his fellow servant of the prophets and of those who keep the sayings of this book. But, yet, this man would undertake to make people believe that because of the fact that Joseph Smith thus received the word of God, he was an imposter.

He follows this up by making another erroneous statement: "Joseph Smith and his successors also teach the continuation of an Aaronic priesthood since the cross; that Mormonism holds it. That, too, is in direct conflict with the holy scriptures." Has any one ever heard the doctrine by an elder of this Church that the Aaronic priesthood had continued since the cross?

I would like to read here again, just a short extract from Joseph Smith's statement:

We still continued in the work of translation, being the 7th of April. I commenced to translate the Book of Mormon, and he began to write. [Referring to Oliver Cowdery]. We still continued the work of translation when, in the ensuing month of May, 1829, we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light. Having laid his hands upon us, he ordained us saying:

Upon you my fellow servants, in the name of the Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.

He said that this Aaronic priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred upon us hereafter. He commanded us to go and be baptized; gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

So, my brethren and sisters, the Latter-day Saints do not claim the continuation of the Aaronic priesthood from the cross, but that in the year 1829, as stated in this brief account which is given by the Prophet, it was restored to the earth by John the Baptist, another angel who had been a man, the same man that had been beheaded by Herod of Jerusalem, because he bore witness against his iniquity, the same man who held the keys of the Aaronic priesthood in the meridian of time, the same man who baptized the Savior of the world in the river Jordan. Who had a better right?

Who more logically, who more naturally, who more reasonably should have restored the keys of that priesthood in this dispensation than John the Baptist? He bears witness here that he was that John who was called John the Baptist.

I shall not continue to discuss this sermon; but I call your attention to the fact that just such sermons as this are being sent broadcast, in which the faith of the Latter-day Saints is misrepresented, in which it is held up to ridicule. Boys and girls do not like to have the finger of scorn pointed at them, or the faith of their fathers held up to derision; and there is nothing else in this sermon from beginning to end. Not in one single instance has this man attempted to prove that the faith of the Latter-day Saints is not based upon the doctrines of Christ, as they are taught in the Bible, except the one that I have quoted. That is the only scripture that he quotes to sustain his contention, and I have shown you how ridiculous that contention is. Do not be influenced, neither saint nor sinner, Latter-day Saint nor unbeliever, by such sophistry. Before you reach conclusions, investigate this question. There may be some excuse for men who reason from their own philosophy; there may be some excuse for men who do not profess to be believers in the Bible; but for these professed teachers of Christianity, these men who profess to make the Bible the basis of their faith, I say that they are inconsistent; I say that they are either insincere and wilfully wrong, or else they are woefully ignorant of the subjects which they treat. The Latter-day Saints stand before the world today with the Bible as the basis of their faith. Nothing would make them happier than that we

all come together and, making that the basis of our faith, be governed by it. We are willing to be judged by that rule, by the law and the testimony. "If they speak not according to that, it is because there is no light in them."

That is just exactly what is the matter with the world. They do not accept the Bible as the word of God, notwithstanding the fact that they profess faith in it. They teach for doctrines the commandments of men; they divine for hire; they preach for money; and their stock in trade, particularly, just at the present time, seems to be to belittle the Church of Christ and the Latter-day Saints. They will fail just as ignominiously as have every other people failed who have raised up their voices against the kingdom of God. They will be just as greatly disappointed as is a hungry man who, in his sleep, dreams that he eats, and thinks that he is satisfied; but when he wakes, he finds that he is still hungry. Or a thirsty man who, in imagination, drinks in his sleep, and thinks that his thirst is quenched; but when he arises his soul still has appetite. A man remarked, only a few days ago, so I was informed by a friend, that it was only a question of a little time till the Mormon Church would fall of its own weight. Take the advice of Gamaliel then, and just let the Church alone, let it fall of its own weight. It is not injuring anybody; it is only seeking to establish righteousness, preaching only the doctrines of the Gospel of Jesus Christ. It is only holding up to the world the word of the Lord as it is contained in the Bible; and if we do, also, contend that the Book of Mormon contains the word of God, it is a very easy matter to prove it by comparing it with

the doctrines in the Bible, and we are vindicated there, just as we are upon every other point.

Now, my brethren and sisters, remember this; do not forget it: You are a thoughtful lot of men and women. Think of yourselves; act for yourselves; know for yourselves, right from wrong; do what God shall manifest to you is your duty, every day of your life. The Lord will take care of this work; He will magnify it; and it will never fall of its own weight, but it will continue to grow stronger every day, from this day henceforth, until it shall prevail in all the world. I bear this testimony to you, through Jesus Christ. Amen.

President Joseph F. Smith said, "I think the sentiment expressed by the Apostle Paul is very appropriate at this moment—"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." And we have it."

President Smith stated that an entertainment bureau had been established in the office of Elias Morris & Sons, at South Temple and Richards streets, and that those who lacked places of entertainment might report there and be supplied. Those having places to offer for lodging and boarding during conference were also invited to notify the entertainment committee.

The choir and congregation sang the hymn:

Now let us rejoice in the day of salvation;
No longer as strangers on earth need we roam,
Good tidings are sounding to us and each nation,
And shortly the hour of redemption will come.

Benediction was pronounced by Elder George Osmond.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m., in the Tabernacle.

President Joseph F. Smith called the congregation to order.

The choir and congregation sang the hymn:

How firm a foundation, ye Saints of the Lord,
Is laid for your faith in His excellent word!
What more can He say than to you He hath said,
You who unto Jesus for refuge have fled?

Prayer was offered by Elder William A. Moody.

The choir and congregation sang the hymn:

Praise to the man who communed with Jehovah!
Jesus anointed that "Prophet and Seer"—
Blessed to open the last dispensation;
Kings shall extol him and nations revere.

ELDER DAVID O. M'KAY.

Inestimable importance of a testimony of the truth.—Reputation for good standing in Church inspires confidence.—Truthfulness of individual testimony proven by life.—The world arraigned by reverend gentleman.—True Saints will manifest they are governed by truth.

"Praise to the man who communed with Jehovah!" And praise to the people who know that he held that communion.

The testimonies that have been borne throughout this conference have been most impressive. When one thinks and realizes that the thousands of Latter-day Saints who listened to those testimonies can bear the same kind of testimony truthfully, one realizes what a blessed people we are. No greater gift or blessing can come to man in this life than a knowledge that God lives, that Jesus is the Savior of the world, and that these two personages did actually appear to the Prophet Joseph and restore, through him, the gospel of Jesus Christ. I say that no greater gift or blessing can be enjoyed by man in this life. He who knows these things possesses the keys to the true philosophy of life. He who knows God and Jesus Christ whom He has sent, has eternal life, the greatest gift that can come to man.

It is not my purpose to dwell upon the gloriousness of the testimony of the truth of this gospel. I want to add my own to those testimonies which have been borne in other sessions of this conference. I know that this is the gospel of Jesus Christ, and I thank God, this day, for that testimony. I know that the men who have been called to lead this, Christ's Church have been servants and are servants of God; and you know it, my brethren and sisters; and I rejoice in your fellowship and in your brotherhood. God help us to be true to this testimony.

I am reminded that when Christ was on the earth, He said to some men who also knew of His divinity, that there was an obligation upon all such who possessed the knowledge of the existence of God and of the truths of the gospel of Christ. "He that knew not, and did commit things worthy of stripes, shall be

beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." So with this knowledge that the Latter-day Saints possess there comes a mighty obligation. God's people are spoken of in scripture, ancient and modern, as a chosen people, as a royal priesthood, a peculiar people, as a light set upon a hill. "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your father which is in heaven."

There are two virtues, I will call them principles, that I wish to emphasize, this afternoon, as worthy of our thought and our increased effort to establish them among men. The first is truth. Recently, while visiting a stake of Zion, established in a neighboring state to Utah, I listened to one part of a conversation carried over the telephone. The president of the stake was called from the dinner table to the 'phone, and this conversation followed. I was told that which I did not hear, so can give it to you in full. "Do you know," said the stranger, a non-member of the church, to the president of the stake, "do you know Mr. So and So?" "Yes." "Is he a member of your church?" "He is." "Well, is he in good standing in your church?" "Yes." "All right; thank you. He is here in our office desiring to borrow some money to make an investment. He referred us to you, and said he was a member of your church. If he is in good standing, we will lend him the mon-

ey." Oh, that confidence! My heart rejoiced, and it rejoices today that, so far as honesty and integrity are concerned, the Church of Christ is a light. You and I grieve most deeply when we hear of a member who forgets himself and destroys, by his dishonesty, that confidence. Christ stood before Pilate a prisoner, and was asked, "Art thou the King of the Jews?" "Sayest thou this thing of thyself, or did others tell it thee of me?" Pilate evaded the answer by saying, "Am I a Jew?" Jesus answered: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." In that sense truth applies to the gospel, the power of God unto salvation to all those who accept it, and Christ bore testimony to that truth. You and I today bear the same testimony, bear testimony by word of mouth that God has spoken to His sons and daughters, and restored to them the gospel of Jesus Christ. There is another way that Christ bore witness to that truth, and that was in His life. Men have called Him an enthusiast; they have accused Him of being a dreamer, an ascetic, a recluse, and other such epithets have they hurled at Him, but they are loath ever to say that Christ, the Redeemer, was dishonest or untrue. His life is a life of honesty, honor, uprightness. He was drawn to men who were honest themselves, whose hearts were pure and guileless. Witness how quickly He saw purity and guilelessness in Nathaniel. "Behold," said He, "an Israelite, indeed, in whom there is no guile." As a negative pole is drawn by the positive, the mutual attraction seemed to be here. Their souls attracted each other, as the

dewdrop trickling down the flower, in the morning, falls into its brother dewdrop on the flower, absorbed in one whole. So the purity of Christ seemed to absorb, attract, draw to the purity of Nathaniel. Nathaniel was honest, upright, pure, as a follower of Christ should be. No guileless man can be dishonest. No guileless man can stoop to chicanery and fraud, deceiving a brother. I say Christ's life and His teachings always bore testimony to the truth. In our day, God has said, through the Prophet Joseph Smith: "God does not walk in crooked paths, neither does He vary to the right hand or to the left. His words are true always, never varying from the straight path, and His words have one eternal round." To the Latter-day Saints, as God's people, he has declared that one of the fundamental principles of their belief is honesty and truthfulness. I rejoice in repeating our thirteenth article of faith.

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. Indeed, we may say that we follow the admonition of Paul. We believe all things; we hope all things; we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things."

Let your light so shine among men that they seeing your good works may be led to glorify our Father which is in heaven. In probably no more effective way can the truth be witnessed before men than for every Latter-day Saint to maintain and foster the confidence of our outside friends in a faithful member of the Church of Christ. Now, in order to do that we must be honest in all things. If we are contrac-

tors, and agree to put in such and such material in a building, let us put that material in. If we agree to the stipulations of a contract, to put in one hundred and fifty feet of radiation in the building, let us put in one hundred and fifty feet. Those are details, aren't they, but those are the details by which the men whom you deal with will judge your actions. If we are taking to market potatoes of a particular grade, and we so describe that grade, let us know that an investigation will prove our statements true. I was grieved when I heard a wholesale dealer say that he has opened sacks of produce, brought in from the farm, and found foreign material, such as rocks and dirt, placed in to make up weight. I did not ask him for the religion of those men; I asked for no name; but such things are dishonorable, no true member of the Church of Christ can stoop to such trickery. Let your light shine before men. In this world today there needs to be an ensign, a people standing out in bold relief as an example to the world in honesty and fair-dealing. I will not condemn the world, but to illustrate what I mean, I will let a reverend gentleman give his opinion of the world at large today. I quote from Mr. Jefferson, author of "The Character of Jesus." Speaking of the insincerity of the world, he says:

"And yet how common insincerity is. What a miserable old humbug of a world we are living in—full of trickery, and dishonesty, and deceit of every kind. Society is cursed with affectation. Business is honey-combed with dishonesty. The political world abounds in duplicity and chicanery. There is sham, and pretense, and humbugery everywhere. Some use big words we do not understand, and some will claim to knowledge which they do not possess; and some parade in dresses which they cannot pay for. The

life of many a man and many a woman is one colossal lie. We say things which we do not mean; express emotions which we do not feel. We praise when we secretly condemn. We smile when there is a frown on the face of the heart. We give compliments when we are really thinking curses, striving a hundred times a week to make people think we are other than we are. It is a penitentiary offense to obtain money, under false pretenses; and so from this we carefully refrain; but how many other things are obtained, do you think, by shamming and pretending, for which there is no penalty but the condemnation of Almighty God. Yes, it is a sad, deceitful, demoralized world in the midst of which we find ourselves; but, thank God, there are hearts, here and there, upon which we can ever more depend. We have tested them, and we know them to be true."

Such hearts as he mentions at the last must be found everywhere in the Church of Christ, if we believe—not just think—"Believe" may not be so expressive as conviction or faith, but it is stronger than "think." When we say, "I believe I will do this," we do it; I do it. We do not say, "I think the Bible is the word of God." We believe the Bible to be the word of God, and accept it as such; and so when that article of faith is repeated, "We believe in being honest, true—" we take it as part of our life, that our acts may so shine among men; but there is one reason before, deeper than that, because it is right, the only way to live. Brethren and sisters, be honest in all your dealings. Be true to yourselves. Never be false to your honest convictions. Be true to your brethren; be true to the Church of Christ; be true to the testimony you possess; and then men must see by your good works that you do possess knowledge which they do not have.

God help us in this and in all worthy things, to bear witness to the truth, in all the world,—I pray, in the name of Jesus Christ. Amen.

ELDER ORSON F. WHITNEY.

The law of obedience.—Samuel and Saul.—Ingersoll's inconsistency.—Blasphemous presumption.—How blessings are obtained.—Abraham's example.—Living by every word. Will of the Lord in 1847.—"This is the Place."—How the Gentiles will capture Mormonism.—Celestial Law.

Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

The speaker was Samuel the prophet, and the one to whom he spoke was Saul, king of Israel. Saul had received a commission from God, through the prophet, to destroy the Amalekites, a wicked and corrupt people who had lain in wait for Israel when on their way to Canaan, in the days of Joshua; and so strict was the commandment that Saul was required to spare no living soul, nor cattle, nor sheep, nor anything pertaining to that nation. But he deviated from the commandment of God; made himself the judge of which part of it he should obey, and which part he might ignore; he spared Agag, the Amalekite king, and brought him captive toward Jerusalem. He spared, also, the choicest of the cattle and the sheep, and thought to justify himself in his disobedience by making a great sacrifice to Jehovah.

Meeting Samuel on the way, Saul was asked if he had carried out the Lord's command and replied in the affirmative. "Then what means this bleating of sheep and this lowing of cattle that I hear," inquired the prophet; and the king had to confess, to his shame, that he had not fully carried out the command, but had spared the wicked monarch and allowed himself to be persuad-

ed by the people to take a spoil and return with it to offer a burnt offering unto Jehovah. It was under these circumstances that Samuel uttered the words:

Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

I wonder if King Saul was possessed of the same spirit that seems to imbue some men in these modern days. I have in mind a renowned agnostic, the late Robert G. Ingersoll, a wonderful man in some respects, a natural orator—magnetic, powerful in his influence over the people, brilliant in eloquence but shallow and unsafe in his reasonings. He took the ground that Jehovah was a murderer, because he commanded Joshua to exterminate the wicked races that encumbered the land of Canaan, and because Saul was required to slay the Amalekites. In his writings he condemns Joshua for his obedience, and lauds Saul for showing compassion toward the wicked king and for disobeying God's command. Ingersoll also declared that Jehovah was a law-breaker, a violator of His own statutes because, forsooth, He had commanded that "whosoever sheddeth man's blood, by man shall his blood be shed, and then had issued commandments requiring Joshua and Saul and others of His generals to destroy the wicked nations around them.

I have not time to dwell upon this branch of my subject; but will say, in passing, that the Giver of life cannot commit murder by taking life, and it is the supreme height of impertinence and presumption

for any man to accuse God of crime. Man cannot give life, and is therefore commanded to take no life; but life can be taken by its Author without committing sin. To execute a criminal is not murder. It is equally presumptuous to say that Jehovah, the great law-giver, is a law-breaker because He chooses, at any time, to revoke one command and supersede it by another; to repeal one law and enact another in its stead. Colonel Ingersoll was a lawyer—what some would call a statesman—he knew that the legislature of any state or territory is entirely competent to enact new laws and repeal old ones; and yet he had the blasphemous presumption to accuse the all-wise and omnipotent Creator of breaking His own laws, because, having commanded that no man should shed blood, He afterwards commanded certain men to kill. I wonder if Saul was possessed of the same idea. His offense seems to have been that he made himself the arbiter and judge of the commandment that he had received; determining which part should be carried out, and which part he could disobey; an offense so serious, in the eyes of the Lord, that He rent the kingdom from Saul and gave it to another.

It is not for man to sit in judgment upon the decrees of the Almighty. It is his duty to obey. We are told by the Prophet Joseph Smith that it is on the principle of obedience that we receive all our blessings. "There is a law," he says, "irrevocably decreed in heaven, before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedi-

ence to that law upon which it is predicated."

The example of Abraham should have been sufficient for Saul. He was commanded to slay his son Isaac; and though it doubtless wrung his heart to make the sacrifice, he was willing, and was about to make it, when he received, from the same source, another command suspending the former behest, and requiring of him that he lay not his hand upon the lad. Abraham would have carried out the first commandment, had he not received the second. And had he been unwilling, he would have been a transgressor; but, having received a commandment not to do the thing that had been commanded, if he had gone on wilfully and disobeyed the later requirement, he would have been a transgressor. Nor would the Giver of those commandments have been inconsistent. "My word is my law, saith the Lord." He has a right to require one thing today and another thing tomorrow, and the latest word that comes from Him is the word that His people must obey.

This is what it means to "live by every word that proceeds from the mouth of God." We cannot justify ourselves in living by that particular part of the word that appeals to us, the part that we desire to obey, but must be willing to make sacrifices. Sometimes the sacrifice is involved in the doing of a deed, and sometimes in leaving it undone. We do not take our commands from the Bible. We are not governed by the gospel as revealed to the Nephites. We are living in the dispensation of the fulness of times, and have a right to receive divine revelation, here and now, and this is our guide, our law, and we must be governed thereby. No man

can stand up today in this Church and justify himself in any course by pleading what the Nephites did, or what the Jews did or did not do. The vital question with us is: What does God require of the Latter-day Saints? We have as much right to the word of the Lord as had the Nephites, the Jews, or the early Christians. If this is not true, Mormonism is a sham and is not what it claims to be.

In the month of January, 1847, the Latter-day Saints were encamped upon the banks of the Missouri river. They had been expelled from the State of Illinois, and a band of pioneers was being selected for the journey across the plains to the Rocky Mountains. The word and will of the Lord was given through President Brigham Young, commanding the people to organize themselves into companies, with captains of hundreds, and fifties, and tens, preparatory to their journey to the West. That was the word of the Lord to our parents and grand-parents. The Prophet Joseph Smith had predicted that the Latter-day Saints would be driven westward and become a mighty people in the midst of the Rocky Mountains, and President Young, as his successor and executor, gave that word and will of the Lord at Winter Quarters, but is it the word and will of the Lord to you and to me? Are we to hitch up ox-teams, in this day of railroads and automobiles and aeroplanes, and go wandering off to California, or to Mexico, or to Canada, and justify ourselves by pointing to the word of the Lord given in January, 1847, upon the banks of the Missouri? Why no; the fallacy is apparent at a glance.

This is the place selected by the God of heaven, where His people

should remain and become mighty. President Young declared that he beheld Salt Lake Valley in vision while on the way hither; he saw a tent "settling down from heaven," resting over this spot, while a voice from above declared, "This is the place where my people Israel shall pitch their tents."

And, remember, the Prophet Joseph had declared that this people should become mighty—not in Mexico, not in Canada, not on the Pacific coast; but "in the midst of the Rocky Mountains." You all know, if you are familiar with history, of the efforts made to induce President Young to deviate from the course indicated by that prediction. Samuel Brannan, who had rounded Cape Horn with a Mormon colony, and landed on the shore of California, met the pioneers on Green river and tried to induce them to change their purpose and plant their colony on the fertile slopes of the Pacific. Brigham Young answered, "No; this is the place; here we will build the city and temple of our God." Bridger, Harris, and other mountaineers thought to discourage him, telling him that grain could not be raised in the Great Basin; but he turned a deaf ear to their statements. He had seen this valley; had seen a great city rising here from the barren sands, and he knew more than Colonel Bridger, or Samuel Brannan; for he was guided by the inspiration of heaven.

Here the Latter-day Saints will remain, it is my belief, until they go down, in the might of Israel's God, to take possession of the Promised Land; their next general movement will be eastward, not westward, from the Rocky Mountains. Oh, but the Gentiles are coming in overwhelming numbers to outvote us, to snow us under! Well,

what if they do? If the Gentiles come to us, it will save us the trouble of going to them. Our mission is *to* the Gentiles—not *from* them; and if they come, we will not skulk and run away, but face about and extend the olive branch, preach the gospel to them, and save their souls, if we can; for that is our mission. I want to see the Gentiles capture Mormonism. The Romans conquered Greece, and were conquered, in the doing of it, by Grecian culture, learning, and civilization; and the Romans were conquered by the Barbarians who, in turn, were subjected to the Pope of Rome and became Christians. If the Gentiles capture Mormonism, it will make Mormons of them—and that is just what we want. We want all the good Gentiles we can get, and we do not care how many of them come and embrace the gospel. Talk about the Gentiles overwhelming the Mormons and destroying the work of God! Yes, just as the Romans destroyed the Jews and the Christians. I can go out upon the street today and find a Jew: I can go out and meet a Christian; but has any one seen a Roman of late? The Romans became Christians, and the Gentiles, tens of thousands of them, perhaps millions, will become Latter-day Saints and will help build up the kingdom of God. That is my faith in this work, and my confidence in the Gentiles, and in the word of the Lord concerning them upon this land.

We receive all our blessings upon the principle of obedience. There is a celestial law, a terrestrial law, and a telestial law; and we can attain to any degree of glory that we desire, but it will be upon the principle of obedience. If we obey ce-

estial law, we will obtain celestial glory. If we obtain terrestrial glory, it will be by obedience to terrestrial law; and the same with telestial law and telestial glory. And what is celestial law? It does not mean any *one* thing; it means *all* things. It is the fullness of obedience; it is living by every word that proceeds from the mouth of God. If today, you are keeping those commandments that are now in force, you are living a celestial law, and your chances are good for celestial glory. Amen.

Sister Esther Davis sang a soprano solo, entitled "A Prayer."

ELDER GEORGE F. RICHARDS.

The immense attendance at Conference evinces devotion to religion.—President Smith's example of faithfulness. Failure to live by law not evidence against its divinity.—To acquire true knowledge there must be no prejudice.

I sense very keenly, my brethren and sisters and friends, the great responsibility resting upon me in undertaking to lead in thought this vast congregation. My only hope of being able to do it, with any degree of profit, is through the help and blessing of the Lord; and as we never know in advance just how much we are in favor with the Lord, and how much assistance He is going to give us, we have great concern. Barring this great responsibility and anxiety, these conferences are a source of great joy and satisfaction, the present conference being no exception to the rule. The general authorities and the people have been offering earnest prayers to the Lord, for some weeks, that we might have with us, in the meet-

ings of this conference, our beloved president, the mouthpiece and representative of the Lord unto His people. Had our petitions not been answered, we would have been greatly disappointed; but the Lord has again been kind to us, and has so far healed and strengthened President Smith that he has been able to be with us. His very presence in the congregation of the saints is an inspiration, his testimony is soul-stirring, and his benediction upon us, as a people, makes our hearts to rejoice indeed.

The effect of all the good talk, and the inspiration which accompanies it, in the meetings of the conference is to make us feel that the gospel is indeed true. We sometimes suffer lapses. Our time, to such a great extent, is devoted to the things of this world, the temporalities, that we become wedded to them and, naturally, that takes away our attention from the spiritual things, those things which are of most importance unto us, and we become more or less weaned in our minds and feelings. It is refreshing to come to a conference where the Spirit of the Lord is manifest in such great power, where such powerful testimonies are borne, where the truths of the everlasting gospel are made so plain to our understanding, and where we are made to feel the truth of the work in which we are engaged; and so we rejoice together. I rejoice, too, in meeting so many of the saints from various parts of this great country where our people are settled, from Canada to Mexico, up and down the country. We find a good attendance of representative men and women, and a great gathering of the saints, which makes this a largely attended conference.

I rejoice to meet them whether it be upon the street, in their homes, or wherever I have the opportunity. It reminds me of their faithfulness, of the great labor they are accomplishing in Israel. So with these returned missionaries, and the presidents of our missions; I am glad to meet them, to shake their hands and be reminded of the many men and women who are in the world representing the truth today, the great sacrifices which are being made by the people, sacrifices of time, of money, and of effort for the furtherance of this work. I love the people for their devotion and faithfulness. I love to look them in the face. I love to shake their hands and to know that they fellowship me, that I have fellowship and standing with them.

At the close of the first session of this conference, in conversation with one of our brethren he made this remark: "There are but few persons who could bear such a testimony as has been borne to us, this morning, by our president," referring particularly to the remarks made by President Smith respecting himself. I said, in answer, "Perhaps there are but few who have made their lives to conform as closely to the gospel law as has our dear President." to which he assented. I am reminded of the word of the Lord, in a revelation to the Prophet Joseph, wherein He said: "There is a law, irrevocably decreed in heaven, before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." So, my brethren and sisters, if you will yield the same obedience, the same devotion and zeal to the gospel, to

its laws and requirements, and the building up of the kingdom, manifesting the same faithfulness as our venerated president has, we will, perhaps, enjoy the same testimony, in the same strength and power, and be able to refer to our lives with the same satisfaction. We can then, with pleasure and pride, point to our life's history as being above reproach. The gospel is intended to make us like our Savior, for He was the great prototype and exemplar, to bring us back into His presence, heirs with Him in the blessings and glories of our Father's kingdom. We have the history of His life before us, and we are requested and required, by the gospel, to follow in his foot steps. We have His representative before us in our midst, and we would do well to look to him, and emulate the good example which he sets before this Church. So with all these general authorities, for as they have taken upon them the name of the Lord Jesus Christ, to be witnesses for Him, I believe that every one of them ought to be exemplars before the people, their lives, their example should be worthy the emulation of the people in the Church, or out of the Church. Then, indeed, would our light so shine that others seeing our good works would glorify our Father which is in heaven.

It is not that the gospel law is weak, or defective, or changeable, that the lives of those who profess to be saints of God are not always in strict harmony therewith. It must be remembered that, while the law is divine and perfect, and while those who have yielded to it are trying to reach the goal of perfection, yet they are more or less weak. There are those among us and of us whose faith is weak, and those

who are not of us ought to take this into account. No matter what some of the people, or one in authority, may say or do, it cannot possibly render the truth a lie, or prove any ordinance of the gospel unnecessary to the salvation of the children of men. We admit that our lives should conform perfectly to the law of the gospel. Now, while those who are without look upon us in this way, and while the Lord evidently realized that this would be the case, the Savior having in mind that fact, when He said that we should let our light so shine that others seeing our good works would glorify our Father in heaven; realizing that men would judge the faith we represent, or the cause we represent by our conduct, we would warn those who are without that this may not always be a safe rule to go by, because of the weaknesses of men. But the law is perfect, and we invite all to an investigation thereof. The evidences are ample to prove that the law and doctrines taught by the Latter-day Saints today are the same as those which were taught by the Savior and His apostles and the saints in the primitive church. Concerning this we have an abundance of scriptural evidence. Reason also will teach us and appeal to us, and then, by the power of the Holy Spirit, which we receive by yielding obedience to the law which comes to us, by our asking, knocking, and seeking, we shall receive the complete testimony, and we will not be in doubt.

My testimony to you is, as it has been before, to the members of the Church, and to those who are without, that this work is true, and that you may know it is true. But, you must rid yourselves of that prejudice which may have come to you

through false education, through misrepresentation of this people and of the authority which they hold, of the cause which they have espoused,—you must rid yourself of this prejudice in order that, for your souls' salvation sake, you may be able to consider and render a righteous decision on the things which you may investigate. It would be folly for a man to come into our midst and try to find out all that he could about us as a people, and about what we believe in, with a view to tearing down and belittling the work of the Lord, and the people of the Lord, and then hope that by that means he would know whether or not the work is true. There is no possibility of true knowledge being acquired by such investigation; in fact, the individual being biased disqualifies himself to render a righteous decision. If we were impaneling a jury to sit on a case, I fancy the first question asked of those who were summoned, would be, "Are you prejudiced in this case?" And, if the answer were in the affirmative, the individual would be excused, as being disqualified to render a just decision. Those who are not of us should remember that they are their own jury; they are to hear and to decide the case, judging from the evidence which shall be presented to them; by that evidence, and by their course of life, will they be judged in the last day. So, if possible, this prejudice must be broken down first, and in order that it may be broken down, I offer a suggestion to those who are thus prejudiced. We have an example, an illustration of this prejudice, and what it led to, in the case of Saul of Tarsus, who was afterwards known as Paul the apostle to the Gentiles. You know his history; you know

of his persecuting the saints, and how that on one occasion he held the clothes of those who stoned to death one of the servants of the Lord, Stephen. He was on his way to Damascus to bind men and women that he might take them and cast them into dungeons. When on the way he was confronted by an angel in a light from heaven, and he was stricken blind. You know the story and what followed, that when Paul became convinced of the error of his way, of his mistaken judgment and prejudices,—he being honest, as he declares that all he did was done conscientiously, thinking that he was doing God service—he became one of the most valiant in the cause. Now, in the case of those who fight against Zion, those who are maligning this people, must it needs be that the Lord shall send an angel to each one, that he may be convinced of his error? or does not the Lord expect that they will profit by the experience of Saul? I believe that is what the Lord expects. If it was possible for Paul, who was educated under Gamaliel, to be thus deceived and mistaken in persecuting the saints of God, may it not be possible, friends, that some of you who are using your influence against this people, and this work, are also mistaken? Now if you can rid yourselves of prejudice and consider these things, I am sure that the evidence will be ample to convince you of the truth of Mormonism, so-called.

I rejoice in the testimony of this work, which the Lord has given to me in common with you, my brethren and sisters; for I do know that the work is true. And, as I know that the work is true, and the power of God unto salvation, I know that the humble instruments in the hands

of the Lord, in revealing this work were divinely called; and theirs has been a divine mission, the Prophet Joseph and Brigham, and those who have been our leaders down to the present time. I know that the Lord is with this people today, that He does honor His authority, that He will magnify it in the earth; and this work will grow and spread abroad until truth shall cover the face of the whole earth, as the waters cover the mighty deep. I know that this Church and kingdom is the Church and kingdom of God. The prophecies shall be fulfilled, and Christ our Lord shall come

and possess the kingdom, He shall reign as Lord of Lords and King of Kings forever. This is my testimony, which I bear to you, in the name of the Lord Jesus Christ. Amen.

The choir and congregation sang the hymn:

Lord, dismiss us with Thy blessing;
 Fill our hearts with joy and peace;
 Let us each, Thy love possessing,
 Triumph in redeeming grace.

Benediction was pronounced by Patriarch John Smith.

Conference adjourned until 10 a. m., Sunday, Oct. 9th.

THIRD DAY.

In the Tabernacle, Sunday, Oct. 9th, 10 a. m.

Conference was called to order by President Joseph F. Smith, and he announced that an overflow meeting will now be convened in the Assembly Hall, under direction of Elder Anthony W. Ivins, for the benefit of the many who can not be accommodated in the overcrowded Tabernacle.

The choir sang the hymn:

An angel from on high,

The long, long silence broke;
Descending from the sky,

These gracious words he spoke:
Lo! in Cumorah's lonely hill,
A sacred record lies concealed.

Prayer was offered by Elder Junius F. Wells.

A selection entitled "Roses and Lillies," was rendered by twelve young lady members of the choir.

ELDER CHARLES W. PENROSE.

One Spirit characterizes Saints in all countries.—Divine authority lacking in sects of Christendom.—Evidences of Divine authority conferred upon Latter-day Saints.—Ordinances performed under Divine authority eternal in effect.—Ordinances performed without authorized appointment not valid.

It is now four years since I had the pleasure of attending a General Conference, of looking upon the faces of my brethren and sisters, and listening to the instructions of our leaders. My heart is filled with

gratitude, this morning, for the privilege that I now enjoy. This is a glorious sight, to me, to see this vast body of Latter-day Saints, gathered from different quarters of the earth, assembled here to worship God "in the beauty of holiness," with minds open to receive the truth, with a desire to learn the ways of the Lord and to have strength to walk therein. I do not think such a spectacle as I look upon today can be seen anywhere else among all the nations of the earth.

While I have been absent I have traveled a great deal among the countries of Europe, have visited all parts of the British Isles—England, Ireland, Scotland, and Wales. (I will say, in passing, for the benefit of our Welsh brethren, that the work has been re-opened in that Principality, and in South Wales we have several missionaries and a number of converts to the truth.) I also visited Holland and Belgium, Switzerland and many parts of Germany, also Sweden, Denmark, and Norway. In all my travels, when I have found bodies of Latter-day Saints, I have felt the same spirit among them as I have felt during this conference in this tabernacle. The Latter-day Saints, wherever they are found, are "baptized by one spirit into one body," no matter what their race or nationality, no matter what may have been their religion formerly. They have come out from the world, and have been "baptized into Christ:" they are a part of the body of Christ. His

Spirit is with them, and they rejoice in the knowledge of the truth. They have followed the injunction of the ancient apostle, "Add to your faith knowledge," etc. God has given them a witness by the power of the Holy Ghost, and they have received the truth as it has come from Him in this age of the world.

There are a great many people among the various Christian denominations, who have faith, but there is very little real knowledge of the truth. There are many learned professors and teachers of theology, many great orators, men blest of God with the gift of speech, and it is beautiful to hear their finely rounded sentences. Their eloquence is charming, but there is one thing which they all lack—every sect, every denomination, every section or faction of Christendom is lacking the power of God to administer in His holy name *by authority*. This is a matter of the very greatest importance. While every man and every woman should have the privilege of expressing their belief, of conveying their ideas in regard to religion, as well as to philosophy and to science, and anything and everything which will upbuild humanity, while they should have this freedom everywhere, and people should be willing to listen to their voices when they are able to convey any principle of truth, they lack that divine authority which God gave to His servants in ancient times and which, I am pleased to know, He has restored in the day and age in which we live. It is one thing to preach the doctrine that Jesus is the Christ, and another thing to be authorized to administer in His name. There are millions of people who do not seem to understand this distinction—that men may

preach and lecture, and may write and deliver essays on religious subjects, but that does not give them any right whatever to administer ordinances that God has instituted, in His holy name.

When Jesus Christ sent His apostles out to preach the gospel to all the world, to every creature, He gave them authority to administer in the name of the Father, and of the Son, and of the Holy Ghost. They received a witness from God that they were endowed with this authority and power. Jesus, the Son, spoke in the name of the Father, and the Holy Ghost was sent upon them to witness to their souls that they were thus authorized. Christ himself, we are told, did not "glorify himself to be made a High Priest, but He who said unto Him, Thou art my Son this day have I begotten thee and called thee to be a Priest forever, after the order of Melchizedek." Christ said to His apostles whom He chose to represent Him in the world: "As my Father sent me, even so send I you. Whosoever sins ye remit, they are remitted unto them and whosoever sins ye retain, they are retained." "Whatsoever you shall seal or bind on earth shall be sealed or bound in heaven and that which you loose on earth shall be loosed in heaven." This is very great authority; this is divine power; this is priesthood. The holy priesthood is divine authority, as the Holy Spirit is divine light; and the servants of the Lord, sent out by our Savior in former times, as we read in the New Testament, were endowed with this authority and clothed upon with this light. They were instructed by the Savior how this power should be used. All the teachings of the Savior in regard to

this matter are not recorded in the New Testament, nor in any other book that I have learned about; but He did converse with them and explain to them how this power should be exercised, its limits, and the extent of the authority. After His resurrection, we are told, He was with them about forty days. The record of His teachings to His apostles, and those associated with them in this holy ministry was not preserved, so far as we know. If these teachings were ever recorded they will be brought forth in these last days, in this great "dispensation of the fulness of times, in the which the Lord will gather together in one all things that are in Christ, both in the heavens and on the earth." These things are not now in our possession; so far as we know they are not on record; but we can readily understand, from the actions and teachings of the apostles, that they were not only clothed with this authority, but they received instructions how it should be exercised, limited, and extended. He established His Church and bestowed these powers:

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

So Paul informs us in the fourth chapter of his epistle to the Ephesians. Now, this power and author-

ity was recognized in heaven; there is the force and the beauty and efficacy thereof. When one of these servants of God, ordained by the Savior, or ordained by the apostles or others who were ordained by the Savior, administered in the name of the Lord Jesus Christ, or, as it is in the case of baptism and one or two other ordinances, in the name of the Father, and of the Son, and of the Holy Ghost, their actions were recognized in the heavens. They were just as valid as though performed by Jesus Christ himself or by the Father who sent Him. There is the power, and strength, and majesty of this priesthood or divine authority; that whatsoever is properly done by a man authorized of God, duly appointed and ordained to his office and calling, is registered on high and recognized there, and is of force and effect in the heavens as well as on the earth.

This authority remained in the Church during its early period, but for hundreds of years, according to the confessions of modern Christian denominations, there has been no such power in the earth. All the Protestant denominations of Christendom repudiate the idea that it has been handed down by continuity and by succession from the days of the apostles. In fact there is no church and has been no church, whether in Protestantism or in the older denomination or organization, in which there was an inspired apostle, a living prophet, a seer, a revelator, a man clothed upon with the authority which Christ gave to His ancient apostles. This is the great lack in all Christendom. We admire the eloquence of great Christian preachers; we admire the purity of the lives of a great many Christian people; we delight in the

music that they have composed; we love the poetry which they have written, and we very often quote it. We recognize their songs, their music, their sculpture, their paintings, their art and science, and their great mechanical and other works for the benefit of humanity; but, at the same time, we recognize this potent fact—that among them there has not been, for many centuries, any authority—whatever from God to man to administer ordinances in His name. Therefore, their baptisms, their confirmations and other ordinances which are administered in the various Christian churches, while they may be good things to bring people together in various organizations, in unity, in concord and brotherly love, which exist to some extent, they are not recognized in the heavens, because God has not appointed them. Why should they be recognized above when, according to their own confessions, there has been no communication from God, from the Father, from the Son, from the Holy Ghost, since the days of the early apostles; that all these things are done away with and are not needed, even in these times. Now, since the Lord has not appointed them, since He has not given the authority that is exercised among these various conflicting sects, why should He accept of their offerings?

I would like to read a few verses of scripture to you, this morning, on this subject. You will find them in the one hundred and thirty-second section of the Doctrine and Covenants. Perhaps this may not be recognized as scripture, by all of my hearers, but the Latter-day Saints regard the revelations of God in the latter days as of at least

as much importance as anything that He revealed in former days. We accept the Bible as containing revelations from God in former days; we also accept the Book of Mormon as containing the word of God to the people on this American continent. But in the book of Doctrine and Covenants we have a number of revelations, given from the same source, from the same power, by the same gift, in this age, to men endowed with similar authority to that which was held by the ancients, and, therefore, we look upon the sayings in the Doctrine and Covenants as scripture. I will read two or three verses from this section:

“Behold! mine house is a house of order, saith the Lord God, and not a house of confusion.

“Will I accept of an offering, saith the Lord, that is not made in my name!

“Or, will I receive at your hands that which I have not appointed!

“And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was!

“I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord

“And everything that is in the world, whether it be ordained of men, by thrones or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God

“For whatsoever things remain are by me and whatsoever things are not by me, shall be shaken and destroyed.”

There is a great deal more attached to this that I do not wish to refer to here, this morning; it is this holy power and authority that I wish to direct the attention of this

congregation to. Why should the Lord accept the offerings of men—their ordinances, their institutions, that which they have originated by human wisdom? Would any government on the earth recognize the acts of men who were not appointed by that government? Would any corporation; or firm, or individual engaged in business, recognize the acts of pretended agents who had received no authority from that person, or firm, or corporation? When we read the holy scriptures that were written of old and given to the Hebrews, we find that from the beginning the Lord called certain individuals to act in His name, and that what they did by His authority He recognized, but that which was performed by persons who had not that authority He did not receive. They had no force, or virtue, or effect in the eternal world, and according to the revelation that I have just read, they will have no effect in and after the resurrection from the dead.

One very important thing connected with this, to the Latter-day Saints, is that the ordinance of marriage for eternity was revealed of the Lord, in this age of the world, through the Prophet Joseph Smith, by which men and women who had received the gospel, repented of their sins, been baptized for the remission of sins, and received the Holy Ghost by the laying on of hands, could be sealed for time and eternity, according to the holy order of God, instituted in the beginning, when God gave Eve to Adam before they became mortal through transgression. This is an important ordinance pertaining to the salvation of mankind, and it opens up a field for thought which is very gratifying. It gladdens the

heart, removes darkness from the mind, enables us to look upon things from an eternal standpoint: That though death may come and separate a man and his wife, yet, if they have been sealed by the holy ordinance that the Lord has instituted, for time and for eternity, their union shall continue in and after the resurrection from the dead. Adam and Eve shall come together at the head of "a multitude, quickened and raised from the dead;" and others who are blest with the same ordinance and privilege, and have been sealed by the authority of this holy priesthood that God has restored, will come together in the resurrection and will be husband and wife, and have their children gathered around them, if these children have walked in the right path, for the beginning of their kingdom and glory in worlds without end. Now, this ordinance, like all that the Lord has revealed, when solemnized, must be administered by authority. If it is done in the name of Jesus Christ, and He has not authorized it, it is void. If it is done in the name of the Father, and of the Son, and of the Holy Ghost, and they have not authorized it, it comes to an end and will have no virtue or effect in the world to come, nor in the heavens today. This should be understood by the Latter-day Saints, and no man should take upon himself authority that has not been conferred upon him, whether he be in the Church or out of the Church.

The world, as I have said, has been destitute of this authority for hundreds of years. Thank God there is a way opened by the revelations of the Almighty by which salvation will come to millions and millions of people, both heathens

and Christians, who had not an opportunity of obeying the truth in their day. The work will be performed for them by their posterity, and salvation will come to all who are worthy of it. It will come through the atonement wrought out by Jesus Christ, and in accordance with the plans that He has revealed, so that all things shall be done by His authority, by the authority of the heavens, and what is done on the earth, by that competent authority, will be recognized on high. I bear you my testimony that this power and authority has been restored in the day and age in which we live. I add my testimony to that of my brethren who have explained, in this conference, how the holy priesthood was restored, how that men who held it anciently came and ordained Joseph Smith and Oliver Cowdery. First of all, the priesthood that John the Baptist held was conferred upon them, and afterwards the divine authority held by Peter, and James, and John, who stood at the head of the dispensation after Christ left the earth. We have been told how they came and bestowed the keys of their authority upon these men, and how it has been handed down to the present day. Our testimony is not only that Joseph Smith received this divine authority, in the only way by which it could be properly restored, but that those who have succeeded him in this ministry have held the same keys of power and authority, right down to the present day. God has given us the assurance, (gave it to us in the beginning of this work,) that this Church and kingdom that He had organized should not pass away; it should not be overcome by the world, by the influence and powers

of men, but that it should stand and remain until everything beneath the eternal heavens should be brought in subjection, willingly, to the law of God, and every knee bow, and every tongue confess that Jesus is the Christ, to the glory of God the Father. I know that this is true. I bear you my testimony before this congregation and before the heavens, that the Lord has restored this divine authority to the earth, that it is in this Church and kingdom, and that the man who stands as its president holds the keys thereof.

I warn my friends, my brethren, never to attempt to administer in anything to which they are not appointed, for if they do they will not only find that what they have done is void, but that they will be found in transgression. It is a fearful thing to take upon us authority that the Lord has not restored. I would never attempt to go down into the waters of baptism and administer that ordinance to any individual, if I was not assured beyond any doubt whatever that I held the authority to say: "Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost." And no man has a right to use those sacred names or to act in that divine authority unless he has received it in the proper way. God's house is a house of order and not a house of confusion, and He will not accept an offering, or an ordinance, or an appointment that He has not established and authorized by His word, which is His law, through those that hold the keys; and there is, according to this revelation, but one man at a time, on the earth, that holds the keys of that sealing power. Now, let us remember this, my brethren and sisters, and let us,

while we look upon the world as stepping out of the proper line of conduct in performing ordinances to administer which they have not been appointed, let *us* be careful that we do not step out of the narrow way and go into by and forbidden paths.

I testify to you that I know this work is God's work; I know it will prevail; I know it contains the everlasting truth of Almighty God. I know that the Lord loves that which is true, and good, and pure, and holy, and He cannot look upon sin with any degree of allowance, and, therefore, we must walk in His ways, keep His commandments, and be honorable, upright, and truthful in every respect. We must keep within our own lines: A deacon or a teacher has not the right to baptize or to lay on hands for the gift of the Holy Ghost. The Lord has limited the authority in those two orders of the lesser priesthood to that which is revealed. In the very same way, no man has a right to administer in anything to which he has not been appointed. Let every man learn his duty and do it to the best of his ability. I bear testimony that the Spirit of God is poured out upon His people, everywhere, where they keep His commandments. I have been up to the most northern point of Norway, away beyond the Arctic circle, and have met saints there possessed of the same spirit that I have found in England, and in Germany, and in other parts that I have mentioned, and that are here today. I know that this is the work of God, and that His people rejoice before Him in a knowledge of the truth, for God has given them the witness, to their souls, by the power and gift of the Holy Ghost; and

He will give the same witness to all who earnestly and sincerely seek after Him and desire the truth.

May God bless this congregation, all who are here, whether they be members of the Church or not. May our minds be open to receive the word of the Lord, given in ancient days or given in modern times: for the day is near at hand when light, and truth, and revelation will flow down from the skies, and that which we have already received are but droppings of the great shower to come. The Lord be praised for all His mercies. I thank Him, this morning, in my heart, for His goodness to me. During the time that I have been absent, traveling almost continuously by land or by sea, I have been preserved from accident, from harm, from sickness, and from danger of every kind; and in the midst of the congregation, I praise Him, this morning, with all my soul. I bear testimony that I know that Joseph Smith was a Prophet of the living God, that his successors have also been inspired by the Almighty, and that today we have a man at our head who holds the keys of the sealing power, with authority to direct in all the offices in the Church of Christ.

I want to say, before I sit down, that I have met a great many of my "boys," as we call them, in the old world, who traveled in the ministry—good, faithful young men, and some older men, good and faithful servants of the Lord. Brethren, now we are at home let us keep on the harness; don't let us go into the dark; don't let us slacken our efforts, but let us be ardent and determined at all times and under all circumstances, in every position, to do our duty, to be clean and pure before the Lord, as we were when

we were on our missions. Let us serve the Lord with all our hearts, and keep our covenants, and seek to lead others in the right way. God help us all to do so—for Christ's sake. Amen.

President Smith informed the congregation that the Assembly Hall, as well as the Tabernacle, is now overcrowded, and the multitude outside will be given an opportunity to listen to speakers outdoors this afternoon, as a meeting will be arranged for that purpose, near the Bureau of Information building, under direction of Elder Benjamin Goddard.

"Life for Evermore," a baritone solo, was sung by Elder John Robinson.

ELDER HYRUM M. SMITH.

Mormonism and its results.—How the truth has been misrepresented.—Faith and works.—How to meet the enemy.—Opposition strengthens the work of God.

In an address put forth to the world, a few years ago, by the Presidency of the Church, are found these words: "Mormonism is in the world for the world's good." We believe that is a true statement. If it be true that the world is better for having a good man live in it, then it must also be true that the world is better for having multitudes of good men living in it. Mormonism has made better men out of multitudes of already good men, and has even made good men out of bad men; but in all the history of the church it has never made a bad man out of a good one, nor has it ever made men worse than

they were before Mormonism found them.

Notwithstanding this, Mormonism has met with a very persistent and bitter opposition from our so-called Christian friends. It can not be claimed, in truth, that we are not a sincere people, for insincerity has never produced and never can produce that which the Latter-day Saints have brought forth, manifested in part by their strength and power in the world. They cannot be accused of impiety, because they have manifested a devotion to God, and have kept His commandments, so far as they understood them, from the beginning. It cannot be successfully maintained that we love ignorance and are a degraded people, because we present to the world an example of intelligence, and among our people is found a spirit that yearns for knowledge and education. It cannot be said in truth that the Latter-day Saints are indolent, because, wherever they dwell, by their industry and their intelligent enterprise they have redeemed deserts and made them blossom and bloom with all that is beautiful, beneficial, and for the happiness of man. They have builded cities, towns, and villages, and filled the land with orchards, gardens, and farms.

The Latter-day Saints have been misrepresented with respect to their home lives yet nowhere in the world can a people be found who love home more, who have builded more homes in proportion to their numbers, or who love their families more. We venerate the aged; we are always ready and anxious to help the weak, and never has the cry of the widow or the orphan ascended unto God against us. In our midst there can be found no

poor to whose petition the Church has turned a deaf ear. Our religion is not a theory; it is a fact. Ours is not a mere confession of faith; it is a great profession with a splendid practice. Ours is not a faith that is dead, being alone; but a live, active faith, closely associated with a conscientious performance of good works.

We have not hung our hope of salvation upon a single peg, nor do we rely for our salvation upon one word of scripture. We believe not only the Bible, as a compilation of sacred books, but we believe also in the very contents of these books; and therein we differ greatly from our Christian neighbors. Those passages of scripture upon which they seem to rely most for their hope and salvation are: "Believe on the Lord Jesus Christ, and thou shalt be saved." "God so loved the world that He gave His only begotten Son, that whosoever should believe on Him should not perish but have everlasting life." These passages have formed a basis for most of the arguments that I have heard put forth by sectarian preachers, in their supposed defense of the Gospel of Christ. Now, we challenge the Christian world to believe in these passages of scripture more honestly or earnestly than we do, but we have not entirely hung our hope of salvation upon them. We believe with equal earnestness in that other scripture containing these words of Christ: "Whosoever breaketh one of these least commandments, and teacheth men so, shall be counted the least in the kingdom of heaven; but whosoever shall do and teach them the same shall be counted great in the kingdom of heaven." We also believe in the scripture that says:

He that heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.

And the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.

We believe that to attain eternal life a man must know the only true and living God and Jesus Christ whom He has sent. We believe that we must understand the doctrines that He preached. We believe that all who do the will of the Father shall know of the doctrine. We believe that men must have faith in God, for without faith it is impossible to please God. We believe that a man must repent of his sins, because no unclean thing can enter the kingdom of heaven. We believe that men must be baptized by immersion for the remission of their sins, in order that their sins may be washed away and they become clean in the sight of the Lord. We believe that men can only know the true and living God, and Jesus Christ whom He sent into the world, by the power and gift of the Holy Ghost. We believe that no man can receive that power and that gift except through faith, repentance, and baptism by immersion for the remission of sins; for no man can say, Jesus is the Christ, but by the Holy Ghost, and no man can receive the gift of the Holy Ghost, except it be conferred upon him by the laying on of hands of one having authority.

Now, our sectarian friends may

continue their opposition and their warfare upon us. They may continue to declare that Joseph Smith was an imposter, a false prophet, and that the Latter-day Saints are fanatics and dupes. They may continue to misrepresent the doctrines of the Church, and declare that we prefer Joseph Smith to Jesus, our Redeemer. They may continue to say everything they have heretofore said; but we have a very effectual way of meeting them and answering all such statements—and what is it? They say that we dread, most of all, to be brought face to face with the Bible and its doctrines. The remarks of Brother Penrose this morning, in which he quoted extensively from the scriptures, disprove that statement, as do the remarks of all the brethren. We will go to the Bible for our defense against such methods, and will not answer railing with railing, nor slander with slander, but will endeavor to put into practice the law of God, and love even our enemies. We will, first of all, pray for them. We cannot pray with much faith that so-called ministers who have taken the wrong course will repent for many of them have steeled their hearts against the truth and against repentance; but we will pray—and with great faith, too—that the Lord will cause that they shall not blind the eyes of the innocent and those who love truth. We will pray that they may not have power to deceive the honest seeker after salvation, and with the Bible in our hands we will go out into their midst, into the very midst of their congregations, and with the power of the holy priesthood, which is the authority we hold, proclaim the gospel in all its purity, as contained in the scriptures, and by the power of the Holy

Ghost bear testimony to the truth.

We will continue to testify that Joseph Smith is a prophet of God. We will continue to testify that Jesus Christ is the Redeemer of the world; that He died for the sins of mankind; that He came forth from the Father, begotten of God and born of woman; that He grew to manhood; that He preached the gospel of salvation, and was crucified, after which He went into the spirit world and there proclaimed liberty to the captive, and opened the prison doors to them that were bound. He preached the gospel to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit. We will preach that on the third day He arose from the dead, broke the bands of death, was the first fruits of the glorious resurrection; and that after His resurrection He was among His disciples, teaching them, instructing them, opening the eyes of their understanding, and expounding the words He had spoken unto them before His death. We will teach that His disciples beheld Him, that they beheld the wounds made in His crucifixion, and further that He declared, "All power is given unto me, both in heaven and in earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

We will declare these truths, and further proclaim that this same Christ came to Joseph Smith, the prophet, and that He sent Moroni an angel, a man who had lived and died, and was also raised from the dead; and that he came and instructed the prophet. We will testify, also, that every man born into the world shall come forth in the resurrection, and shall take up the

very body he laid down. We will declare the restoration of the gospel, the establishment of the Church of Christ, the committing of the keys of the kingdom of heaven unto men upon the earth; and these things we will declare in words of soberness, by the power of the Holy Ghost; and by that means we will take away from them their congregations, so that darkness shall flee away, light shall come, and members of their own churches stand up and declare to them, "All that thou hast taught us from the beginning is false, concerning the closing of the heavens and the doing away of the gifts of the Holy Ghost, for there are apostles, and prophets, and evangelists and teachers, and the gifts of healing, visions, revelation, diversity of tongues, and they are now enjoyed by men;" and we will have these same members say to them: "We know the truth by the power of the Holy Ghost, through obedience to the principles of the gospel and the doctrines of the Bible. We have come to know the truth for ourselves." That is what we will continue to do.

Now, my friends, you who oppose Mormonism, let us reason together. What is the use of your opposition? You have opposed the Church from the beginning, and you have seen it grow and increase and become mighty in spite of all. The blood of the martyrs is the seed of the Church, and the Church of God grows and thrives on misrepresentation and persecution. Cease it, then. Let me call your attention, once more, to that presentation of truth made here by Brother Roberts which proves that Mormonism is in the world for the world's good; and if men will but approach it in the proper spirit, with a view to inves-

tigating its claims, they will see its glories and beauties, and will help to promote, rather than tear down that which, most of all, seeks to lift up and make glorious the life and destiny of mankind. God bless the Latter-day Saints. Be true and faithful, and spread these gospel truths by example and precept; in the name of Jesus Christ. Amen.

ELDER REED SMOOT.

Sincerity of the powerful testimony proclaimed by President Smith.—Ambiguity manifested by Christian ministry concerning divinity of Christ, etc.—Good homes give strength to the Church and to the nation.—Abundance of land in Utah for farms and homes. Liberality of the government in helping dry land farmers.

I crave the blessing of our Heavenly Father upon me while I shall speak to you, this morning. I realize, my brethren and sisters, the responsible position that a man is placed in when facing an audience of Latter-day Saints, and speaking of God's goodness and mercies to His people.

A distinct feature of this conference has been the testimony that has been borne by every one who has addressed the congregations since last Thursday. They have been powerful and earnest testimonies. I wish in my soul that every man and woman in the Church, and every honest soul that lives upon the earth, could have heard the testimony President Smith proclaimed last Thursday morning. He bore testimony that God lives, that Jesus is the Christ, that Joseph Smith is a Prophet of God, blest of the Lord and called to open the last dispensation. He testified of the goodness of God to himself, and of

the blessings of our Heavenly Father to His people. There was no equivocation in his testimony, and I cannot conceive how it is possible for any man or woman who heard it to believe that it came from any other than an honest and sincere man. While listening to the emphatic testimonies uttered during this conference, I could not help but think of, and quote, one expression recently delivered by an eminent divine in one of the fashionable churches, in one of the great cities of this country. He was speaking on the subject of belief in God and among other things, he said: "Within the dim twilight of revealed spirituality, troubled ones are constantly groping for the hearts-ease that is ever denied the traveler this side of immortality." My brethren and sisters, contrast our unqualified testimony of the knowledge of God revealed to this people, with the words of the divine: "Troubled ones are constantly groping for the hearts-ease that is ever denied the traveler this side of immortality," or, in other words, that hearts ease that comes to man, that testimony that he is doing the will of God, the understanding and knowledge in his soul that Christ is the Son of God, is denied, so this divine says, to all travelers "this side of immortality." I want to say to the good people here that it is no wonder there is mistrust in the minds of the people. No wonder there is an utter lack of a testimony of the Savior, when the people are taught by their ministers that they cannot know God, nor Jesus His Son, this side of immortality. That is one of the great differences between the Latter-day Saints and all the balance of the world. Our teachers and missionaries, wherever they go, impress up-

on the people, even before they are ready for baptism, that they can obtain a knowledge that God lives, that Jesus is the Christ and that Joseph Smith was a Prophet of God. When they become members of the Church, and that knowledge is obtained, they must live in such a way as to retain it, and that cannot be accomplished in any other way than by keeping His holy commandments.

Let me call your attention, my brethren and sisters, to some testimonies of the prophets of God in former dispensations, and see if there was any doubt as to whether they knew that God lived, and see whether they knew it this side or the other side of immortality. Note the striking contrast between these prophets of old and the modern divine:

Job says: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself and mine eyes shall behold, and not another; though my reins be consumed within me."

Jethro, the father-in-law of Moses, the priest of Midian—what is his testimony? He says, "Now, I know that the Lord is greater than all gods."

David, in a psalm of the chief musician says, "Now know I that the Lord saveth his anointed."

Peter says, "Now I know of a surety that the Lord hath delivered me out of the hands of Herod."

Paul says, "For I know whom I have believed."

John says, "These things I have written unto you that ye may know that ye have eternal life."

My brethren and sisters, I thank

God from the bottom of my heart for the testimony I have that God lives, that Jesus is the Christ, that this is His work, and that He will have a care for and watch over the destinies of His people. I care not for all the powers of darkness, of evil, of misrepresentation, of falsehood, of slander—I tell you that they will never retard the growth of God's work upon this earth. The only thing that can do it is our own disregard of the teachings of Christ. Individual members of the Church may falter and fall, and thus weaken us in numbers; yet, I have an abiding faith in the great majority of God's people remaining true to the end of their days. I believe that the young people who have been born under the covenant, will be as loyal and true to Mormonism as ever were the fathers and the mothers that gave them birth. I am thankful, indeed, for my testimony.

I am thankful, my brethren and sisters, that we live in this glorious country of liberty. I have no words to express my appreciation that I am an American citizen, and next to that blessing comes the fact that I live in Utah. I want to ask all people having homes in the intermountain states to maintain them, and establish homes for your children and thus grow and increase in wealth and power. The strength of a nation is the home; the basis of the Church is the home; anything that interferes with the desire and love of home affects the nation and the Church. My brethren and sisters, I want to see in this intermountain country, homes that will be pleasing to God—prayerful homes, homes blessed with children, homes ruled by love, homes filled with contentment. I have noticed,

in studying the history of the world, that every powerful nation has been made so by its people obeying the laws of God affecting the home; and whenever those laws have been interfered with, no matter from what cause—extravagance, affluence, wealth, excesses, or any other causes, it was not long before the nation began crumbling to pieces. Oh, would that the people of my country would learn from past history the causes that destroyed some of the greatest powers on earth by destroying the home through disobedience to God's commands.

I have heard Utah people say, that we have no more farming lands, and that our boys must go somewhere else to secure farms. Many having farms have a spirit of unrest. Remember that, "A rolling stone gathers no moss." I have lately visited the great Uintah basin, the Ouray basin, the Ashley Valley. There is room for an empire in these valleys; they are desirable sections of the country, and if I were a young man, seeking to establish myself in a home, I know that I could go there and in a few years be absolutely independent. Our government has passed many laws in the recent past with a view of encouraging the people to become the owners of homes. Our statesmen have learned the lesson that a contented people must be a home-owning and a home-loving people. Since the homestead law was passed, many other measures affecting the public domain have been enacted into law. Only last year the Enlarged Homestead Bill was passed, giving to every citizen in this state a chance to take three hundred and twenty acres of dry farm land. There are millions of acres in our state capable of yielding an abun-

dant crop of grain by the process of dry farming. If there were only two million acres in all the state, cultivated, with an average yield of only fifteen bushels to the acre, that would make thirty million bushels of wheat, which means more value than the production of all the silver and gold in the intermountain states, and more than all the sugar produced in the west. I only want to say there is plenty of land for every one of your sons to establish a home within the borders of the state of Utah.

Thank God that we live in this land, the land that has been held in the hollow of God's hand for ages, that liberty might be established and a government formed granting all men equal rights. Of all the states in this glorious country, Utah is among the best. It seems to me that every time I travel in different sections of this land, or foreign lands, on my return home I see an added number of opportunities on every side. I wish that every Latter-day Saint, and every citizen that calls Utah home, owned their own home. Happy is the man with a farm large enough for his boys to work with him. Coming to Salt Lake the other day, I noticed, in one of the beet fields, a father with his five sons, all working together with one object in view; my brethren and sisters, I felt in my soul that, if it were proper to envy a man's lot in life, I would envy him. He had about him his boys, all working to make home happy, all interested in one cause, and I thought there could be no happier position in this world than that of the man who held his family close about him, and followed the avocation which, it seems to me, has always been and always will be the

most independent in all the world, that is the farmer's.

May God bless you, my brethren and sisters, and may His peace be with you. May the counsel that has been given during this conference be carried home by each of you and taught to the people. I testify that God lives, that Jesus is the Christ, that this is God's work, and His watchcare is over it. May His blessings abound not only upon us as a people but with every honest soul that comes to live with us; for we invite honest men, from all over the world, to come and help us build the greatest state of all the western states. May we uphold and sustain God's work, in honesty and integrity, as long as we live, is my prayer, in the name of Jesus Christ, Amen.

President Joseph F. Smith announced that Professor John J. McClellan will give a recital on the grand organ, in the Tabernacle, immediately after the close of this meeting; also stated the arrangements that have been made for overflow meetings in the Assembly Hall, and outdoors, at 2 p. m. Gave notice that voting for the General Authorities of the Church, and other business, will be attended to in the Conference meetings, this afternoon.

The male members of the choir sang the hymn:

The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled.
The dawning of a brighter day
Majestic rises on the world.

Benediction was pronounced by Elder David H. Cannon.

Conference adjourned until 2 p. m.

OVERFLOW MEETING.

An overflow session of the Conference was held in the Assembly Hall, adjoining the Tabernacle, at 10 a. m., Sunday, Oct. 9th, 1910. The services were presided over by Elder Anthony W. Ivins. Prof. C. J. Thomas conducted the singing exercises, in which members of the Temple Choir participated.

The congregation sang the hymn :

Lord, we come before Thee now,
At Thy feet we humbly bow;
Do not Thou our suit disdain;
Shall we seek Thee, Lord, in vain?

Prayer was offered by Elder Ferdinand F. Hintze.

The congregation sang the hymn :

Now let us rejoice in the day of salvation;
No longer as strangers on earth need we roam,
Good tidings are sounding to us and each nation,
And shortly the hour of redemption will come.

ELDER ANTHONY W. IVINS.

All members of Church should be able to state good reasons for faith.—Enumeration of virtues inculcated by the Gospel.—Civil laws of this country as binding as Divine laws.

The Apostle Paul, among other good things which he said to the saints among whom he ministered, was that they ought always to be ready to give to any person who might ask them a "reason for the hope which was within them." In other words, every member of the Church of Christ ought so well to understand the doctrines of His gospel that they would be able to explain them, that they would be able to expound them,

and be able, in case any one not a member of the Church should ask them why they were members of it, why they professed faith in Jesus Christ as the Savior of the world and had identified themselves with His Church, that they would be able to tell them. I believe that this congregation of Latter-day Saints—and it would apply also to the great congregation which is assembled this morning in the tabernacle, and to the many thousands of members of the Church who are not in attendance at this conference—that, almost without exception, men and women would be able to give a good reason for their faith. In my opinion, in no other gospel dispensation, at no other period in the world's history, have the members of the Church at large been so well informed in regard to its doctrine; never before have there been afforded facilities so ample that men and women may learn by reading from books, and through the testimony of the Lord's servants, what the fundamental principles and doctrines of the Church of Christ are, as in the dispensation in which we live. If there is any one of us who does not know why we are members of Christ's Church, if there is any one of us who does not understand the great work of the Lord which has been established in this dispensation of the fullness of times, it is our own fault. The Lord desires that every Latter-day Saint should have this knowledge. He desires that every one of us should enjoy the testimony of the gospel which comes to us through the gift of the Holy Ghost, by which we know that this is the work of the Lord. He desires us all to understand and be able, from our own experiences, to

bear witness to the world that the gospel of our Lord Jesus Christ has in it the "power of God unto salvation." We have experienced the blessings which have come to us through obedience to those doctrines, every one of us, personally, and not because of the testimony of other men and women; I thank the Lord for this. I thank Him that this testimony is not confined to any particular class of people in the Church. I thank Him that it is not spoken in any special language, but that, wherever in the world men and women repent of their sins, and believe in the Lord Jesus Christ, and go down into the waters of baptism and are immersed in similitude of His death, coming out of the water in similitude of His resurrection, the Spirit of the Lord does come upon them, and they know by the gift and power of the Holy Ghost that they have done the will of the Lord, and are engaged in His work. I bear this witness to you, my brethren and sisters, this morning; and these are reasons which I give to the world for my faith, and the hope of everlasting life which I have.

I love the gospel of Christ, because it has taught me every virtue which men and women should aspire to. It has taught me that I must be an honest man. It has taught me that I must be a temperate man. It has taught me that I must be a virtuous man. It has taught me that I must be a merciful man, that I must be a patient man, that I must be an industrious man; that I must love the Lord, my God, and seek in my weakness to serve him, and that as I love him so I must love and serve my fellow men. It has taught me that I must be a law-abiding man,

that I must love law and order, that I must sustain and uphold and help to magnify, not only the law of the Lord, not only that law which is spiritual and which deals with my conscience and my acts before God, my Father, but the law of man.

The laws of men, the civil law, is our only safe-guard and protection against anarchy, against confusion; and I thank God for civil law, by which society is controlled and governed and held together, by which the weak are protected against the strong, by which the strong are restrained, and by which the rights of men and women are protected and safe-guarded in this country in which we live, above every other country in the world. It is true that civil law is not always just what we think it ought to be. It is true that it does not always conform just exactly to our ideas. It is true that in the administration of civil law, administrators are not always as righteous and just as they ought to be, and as the righteous would have them; but, my brethren and sisters, when we consider the complex questions which are involved in the administration of civil law, the wonder is that law makers have been able to evolve a system so just, so equitable and so nearly right according to the law of God as the civil law which exists in this country today. We must remember that civil law cannot be framed for special purposes. We must remember that in considering these complex questions, legislators must take into consideration the elements with which they have to deal: that the law applies to believers and unbelievers, to saints and sinners, to Greek and Roman; to Englishmen

and Scandinavian and German alike; that it applies alike to Chinese, Japanese, and East Indian who may come to this land, which has been made the land of refuge for the oppressed of all nations. So I say, when we think carefully, I believe we will agree that the civil law of our land is good. The gospel teaches me to be obedient to it, to honor it, to sustain it, and to uphold it, just as I expect to honor and sustain and uphold the laws of God. These things pertain to the gospel of the Lord, Jesus Christ. They are fundamental, and they are good reasons to me why I should adhere to the Church for I do not find the "power of God unto salvation." I do not find that which has in it power to redeem men and women from the sins of the world, outside of it. So I stand here and bear witness that it is true. I thank God that you who are assembled know these things just as well as I do.

May the Lord bless you and strengthen your faith, and His Spirit continue with you forever, that all of us may be found worthy and may find our way back into His presence, I pray, through Jesus Christ. Amen.

ELDER CHARLES A. CALLIS.

(President of Southern States Mission.)

Brethren and sisters, in serving the Lord we reap everlasting joy. We are not striving for the praise of men, but for the praise and honor that comes from God only. We are told, on page six hundred and twenty-one of the Book of Mormon, "And by the power of the Holy Ghost ye may know the truth of all things." This is a great com-

fort to the Latter-day Saints. Our faith stands not in the wisdom of men, but in the power of God. The testimonies we have received of the truth and divinity of this gospel do not rest upon delusions. Our testimonies rest upon the rock of revelation, ancient and modern, and, standing upon that rock we are secure from doubts, divisions and dissensions, if we give heed to the promptings of the Spirit of God, which every faithful Latter-day Saint is entitled to possess for his or her guidance. More and more, it becomes apparent that Joseph Smith spoke the truths for which the souls of men were and are yearning. We ourselves do not fully appreciate the benefit and the eternal riches that the testimony of the truth of the gospel brings to us. By the power of the Holy Ghost we may know the truth of all things; and as John the Revelator said, "The anointing which we have received of him" (God) does not render it necessary that we be taught of men. But we are taught by the inspiration of the Holy Ghost, and led by God's servants whom He hath appointed to lead and to guide His people to edify them and to bring them to the unity of the faith.

What has this testimony of the gospel done for us? A great many people in the world today are considerably exercised over the question whether there can be any communication from the spirit world to this world. Only a few weeks ago an eminent scientist and philosopher died. He had promised his friends that if it were possible for him to do so, he would communicate with them after his death. These people are now living in a state of expectancy, filled with

a spirit of curiosity and doubt, awaiting the fulfillment of that promise. Brethren and sisters, the inspiration of the Holy Ghost has given us an assurance, a knowledge that there is communication from the spirit world to the earth. But, it comes in an orderly manner. God does not do anything merely to satisfy man's curiosity; but the testimony He gives to us and the communications we are blessed with are for some specific and useful purpose. When Stephen beheld Jesus seated at the right hand of God that testimony was given to him in order that he might be able to declare of his own knowledge that Jesus was the Christ, and that He occupied His rightful and fore-ordained place at the right hand of God the Father. So when Oliver Cowdery, David Whitmer and Martin Harris received that glorious testimony of the truth of the Book of Mormon, and with it the important truth that Joseph Smith was a Prophet of God, this testimony was given them that they might bear that testimony to the world, to the conversion of thousands and tens of thousands of the children of men to a belief in the divine authenticity of the sacred Nephite record.

How do I know that immortality is a reality, and that heavenly beings appear at the proper time and for the proper purpose, to God's servants? Joseph Smith testified that he saw the Father and the Son. He beheld the God of our fathers and the Lord Jesus Christ. Unto every man and woman that hath accepted this gospel, that have received the Holy Ghost, the Spirit of God hath planted in their hearts this grand testimony, that Joseph Smith was a Prophet of God. If Joseph Smith falsified when he de-

clared that he saw the Father and the Son, think you that God would reveal unto His saints that he was a true Prophet? No. The evidence then is sure, for God does not uphold a man who testifies falsely. Joseph Smith declared that John the Baptist, the fore-runner of the Savior, appeared to him and conferred upon him the Aaronic priesthood. He testified that Peter, James and John, who were "pillars" in the primitive church came and bestowed upon him the Melchizedek priesthood, which gave him the authority to establish the Church of Christ in the earth and preach the gospel to the inhabitants thereof, as well as to officiate in the ordinances of the plan of life and salvation. Do we know that Joseph Smith spoke the truth? Yes, for the Holy Ghost hath borne testimony to our souls that he was a Prophet of God. Nay, more: you who have felt the power of the priesthood, and witnessed the remarkable growth of Christ's Church, you who have felt the power held and exercised for good by the leaders of this Church, know that these divinely appointed beings did bestow upon the Prophet the priesthood of God, and that he worked and operated under God's guidance by that power in founding this Church that shall never more be taken away nor given to another people.

Today as in the days that are gone, this hope, this testimony, is worth all the sacrifice that we are called upon to make. We do not need to be taught of men, for by the power of the Holy Ghost we may "Know the truth of all things." John the apostle said, "every man that hath this hope in him purifieth himself, even as Christ is pure."

The Latter-day Saints, imbued with this living, divine hope, this glorious knowledge, this wealth of testimony, will, by right living, purify themselves with this splendid hope until they rise to life eternal, heirs of God and joint heirs with Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG.

(Of First Council of Seventy.)

This is the first time I have had an opportunity of attending conference for some few months, and I have enjoyed the conference during the short time that I have been permitted to attend meetings, although I have had some duties that have called me away. I hope, the few minutes I shall speak to you that my mind may be clarified, and that such things may come from me as a message that will build you up, something of the message that has been given by the other brethren who have spoken to you.

I was impressed with one remark that Brother Ivins made, in reference to the duty of the Saints of God to live up to law, for it is living up to law (which is always as just as man can make it) that makes a man free. It is obedience to the law of God that makes a man live his higher self every day, and it is obedience to the law of our country and of our state that makes good citizens at the polls, good citizens in our homes, good citizens on the street. Obedience to the law of God and obedience to the civil law raises the saints of the Most High God to the highest types of citizenship. It is one trait of Mormonism, that has always been to me a leading ethical thought, that the more we live up to law in our daily lives, the more we live up to our

higher selves, the freer we become, the more intelligent we are, and the better interpreters of life are we before the world. And I believe that the Mormon people, the Latter-day Saints, have already become the best interpreters of the meaning of life, of any people who have been on the face of the globe.

A few months ago a Doctor Pfleiderer, of the University of Berlin, lectured to the students in theology, and he declared there before his class, that the world had been seeking truth for hundreds of years, and he believed that gradually had the world been finding truth; but above all, what man needs today, said the learned doctor, is not so much of delving into mystic truth that rules the universe, but what man needs is to take hold of the common man, the common self, in the every day affairs of life, and teach him to live his best life. That is what is needed, it is the uplifting of the common man. It is the making of every human being to see the divinity and the majesty of his own power, and standing up in that majesty and in that divinity, he respects himself as an individual, and respects all other people as well. In respecting himself as an individual, he respects his divinity, he respects his virtue, his honor, he respects all men; thereby he lifts himself into that grade and that standard of morality and of manhood and of very soul that makes him an ideal man—makes for the best, especially of Christian men and women, makes for the best type of citizenship. We often forget this point.

It has been decreed of every one of us that we are divine, that our souls are divine, and the organized intelligence that we possess means

that we should go on to perfection, adding each day a little to our power because of our free will to act. It is the majesty and cleanliness of the soul that the gospel of Jesus Christ teaches us, that makes this gospel so great. It is not to be wondered at today that Mormonism has permeated the nooks and crannies of the world. It is only a few months ago that a poor monk in far off Austria wrote a thesis on the rise and growth of the Mormon Church in the United States, declaring it to be one of the forces of the world with which the world has yet got to reckon. Though we are in our youth, nay, in our infancy, we will, as we live near to God in the dignity and majesty of our own souls, become a light to the world; and the world will question us, and try to make us out, in time. I have faith that the world will yet understand us. We must remember that over a billion five hundred millions of people now living are all God's children, and God is just as anxious for the Boer or the Hottentot, or the native of the South Sea Islands—just as anxious for the misguided girl of the underworld, or the pauper of the slums in the city, to have them all come back to Him as He is for us, or for any other people. He is a God of love and though we have been taught that we are the people of God, we are only the people of God as we live God's laws, and as we live our best selves. As we live well and in truth we become the people of love, people of honor, people of integrity and honesty, who, when we give our word as individuals, will abide by that word. When we arise in the morning we will dedicate our lives to God, because it is from communion with

our Father that we derive the power that enables us to live that true life, that high life, that honest life for which every Latter-day Saint should contend, yea, every Christian of the world. And we obtain the testimony of the Spirit of God through our lives. Mormonism may become a mere shell that we lay upon the shelf, it may be a mere sounding brass to each individual. We are to see that with all the acts of baptism, the administration of the sacrament, with our prayers, with our fast offerings, with the offering of tithes to God, that behind it all there stands a cleanliness, a majesty, a power of our own souls and intellect, the power to know and the power to love, to worship Him, for the truth that is in Him, and to worship God, and Him crucified. That gives us the spirit of Mormonism. We obtain that spirit, the truth of it, the sweetness of it, the very marrow and the vitality of it, by our every day lives. Not the life of tomorrow, but the life of yesterday and the life of today, which go invariably to mold our thoughts for tomorrow.

I believe, my brethren and sisters, in the revelations of God to man. I believe in my country, and in my people, and in fact, in all the race, for the race is to be saved. Mormonism is no condemning influence, it is a saving influence for every individual child of the living God. And it is an influence, in the words of President Young, that "makes bad men good and good men better." It is an influence and power that makes men good loyal citizens each day. When we live the daily life of practicability, the life of practice, we are drawing near to our Maker. The gospel of Jesus Christ is, after all, the gos-

pel of the deed, the gospel of the act. When Christopher Columbus stood before the learned doctors and professors of the university of Salamanca, where he had decided to appear, one of the old priors of the convent near by said to him: "How dost thou know that by sailing west new lands may be found?" Columbus tried to explain, but failing to do so he declared it to be the light of God to him, and that by sailing west he could find new land. "I know it," said he, "because my soul teaches me the truth of it." So it is with the gospel. It is the soul-response to life; it is the spirit of truth that we possess it is the power to live every day our best selves that makes this gospel the gospel of Christ in the deed. Though all might drift from the Church, the gospel of Christ remains true. But it is the individual members who compose it, who bring to it their best selves, their manhood and their womanhood, and their sacred honors, that give to it the refining influence that goes out to teach the world. And so the question, I think, for us to answer in our own hearts is, are we living this gospel as best we know how? I put the question to myself sometimes. I sometimes fear, for Mormonism is so great, so majestic, so tremendous a power, that with all the knowledge we possess we cannot grasp it all. So we today should ask ourselves, Are we living our best selves? do we know for a surety? We should be able to answer ourselves, We do know for a surety, we do know that it is our desire to live this gospel as best we may. Then it is for us from today, and as it has always been from the days that the Church was organized, to begin again, for "every day is a beginning, and

every day is a day of judgment." And it is for us to add a little power, add a little knowledge, to our store each day, and to let the total of that knowledge and that power go out to the world, that we may convince the world through the purity of our lives. Let us remember that this is the gospel of the deed, the gospel of the act, the gospel of thought.

It is these things which will convince the world that God revealed Himself to the Prophet Joseph Smith in these the last days, and has revealed Himself since to men, to each individual heart, magnifying and manifesting to the souls of all the children of God the truth and verity of our divine birth. God wants all His children to come back to Him through the door which he has opened, and that door the principles of the gospel, the living of the gospel, which means the kindly, the loving, the goodly feeling of ourselves towards all men, toward the earth, and above all toward God. That we may sense this keenly and feel the majesty and the beauty of it, as we go from here, as we go on down through life to the end of it, I ask, in the name of Jesus Christ. Amen.

ELDER MELVIN J. BALLARD.

(President of Northwestern States Mission.)

The sweetest joy that has ever come to my heart has been in attending the general conferences of the Church. I remember from a child being anxious to come, and having made strenuous efforts in the days of my early youth to save means with which to come to this city for the purpose of attending confer-

ences. It has been to me a joy and a pleasure such as I have never found anywhere else in all the world; and for the past twenty years, nearly now, I have been to almost every conference of the Church, and have attended the meetings thereof. It has been an education to me in the doctrines of the gospel, and I cannot see how a Latter-day Saint can keep pace with the mighty progress of this work who does not occasionally at least, frequently I will say, attend the general conferences of the Church. And now that I have the privilege of coming to bear a message to you, my brethren and sisters, to help to increase your faith and to tell you of the good things of the Lord to His Church and to His servants, not only in the stakes of Zion but in the world, it becomes even a more pleasant and easy, and a sweeter task, to come to this conference. I have to tell you that the Lord has been merciful and kind to us in our ministry, and is helping us in our work to such an extent that we rejoice to inform you that in the Northwestern States Mission of the Church, comparing our record for the past six months with the same six months of a year ago, with an increase of ten per cent in the number of elders, we have shown an increase of 100 per cent in our sales of the Book of Mormon, 200 per cent in the sales of other books of the Church, and almost 100 per cent in the distribution of tracts, and also 100 per cent increase in baptisms to the Church. Our hearts rejoice in the splendid spirit manifested among the elders and in the kindly feeling of the people towards us.

In the United States there are perhaps five millions of the eighty millions of inhabitants who do not have or hold any association or re-

lations with any Christian church. The latest statistics show that of these eighty millions only thirty millions profess Christianity in any sense. I know the majority is rather greater among those who do not profess Christianity in any other west than, perhaps, in any other section. Indeed as we go from house to house, it is so common, so frequent that we find those who have no regard for the scriptures. They would just as leave we should teach them from the Book of Mormon as they would that we preach to them from the Bible, because there is a lack of confidence, and a lack of interest and reverence for the scriptures; and we have found it necessary to assume to some extent, a new line of procedure in preaching the gospel. Indeed, I have noticed since I began fourteen years ago in the Northern States mission to preach the gospel, that there has been a wonderful change. Many people who then would have been willing to listen to the explanation of the gospel from the scriptures will not do so now; and there are many who, though you may convince them by scriptural argument, still they are unconverted because they do not believe in the divinity or sacredness of the scriptures.

It is taught to us as elders of the Church, and I want to emphasize it to you as we do to the elders, that the work did not begin with the effort of the Prophet Joseph Smith and his associates to find what the scriptures taught with reference to baptism. In fact, as we tell our friends, we do not teach baptism by immersion for the remission of sins because the scriptures inform us that it was the practice of the apostles. Not so; we teach the doctrine of baptism by immersion for the re-

mission of sins because no less an individual than John the Baptist came to earth, and standing upon the banks of the Susquehannah river, said to Joseph Smith and Oliver Cowdery, as he laid his hands upon their heads: "Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels and of the gospel of repentance and of baptism by immersion for the remission of sins," and then commanded them to go down into the water, and the one to baptize the other by immersion, and that for the remission of his sins, and he who had thus been baptized to perform the ordinance for his companion, in the same manner. Upon this we have founded the doctrine, or the practice, the doctrine and the ordinance, of baptism by immersion for the remission of sins. We care not whether these scriptures have been substantiated as divine—it is a matter of little concern, perhaps, or at least not vital, that that was the doctrine and the practice of Christ and His apostles. We lay our hands upon the heads of those who have been baptized, not because the ancient apostles did that, but because the heavens have been opened and messengers have come from God and bestowed the right, the authority, and given the divine command; that no less personages than Peter, James and John, those who held the apostleship, came and laid their hands upon men's heads and conferred upon them the gift of the apostleship and the power to confer the Holy Ghost upon others. We likewise do not have to refer to those scriptures to learn or to testify that Jesus was the Son of God; for we know that He was the Son of

God though the scriptures had never spoken of Him. Though Isaiah and Jeremiah and the prophets had not spoken in a plain and unmistakable manner concerning His coming and mission among the children of men, he was still the Son of God. In the days of our Savior, there were some that said of Him: "We do not know who you are; we do not understand you. Moses we know and the prophets we know, but as for this man Jesus, we know him not." Then He said to them, "I will not condemn you, but you shall be condemned of those in whom you profess to believe." And then He opened to them the scriptures and read to them the words of the prophets in whom they professed to believe, how He should come, how the people should receive Him, the manner of His doctrine, and how the world should reject Him, how He should be condemned and lifted up, and He convinced them from the scriptures that they professed to believe, that He was the Christ. But He was the Christ even had He not been able to do this. And so, while we can tell the world these things, and they ought to receive them on the statement, proven as we are able to prove them as these things have existed and occurred, still they say "we do not know of these wonderful manifestations, but, James we know, and Peter we know; they were witnesses of God and prophets and authorized servants." And we have to reply, like Christ said, "We shall not condemn you, but you shall be condemned by those in whom you profess to believe." And then our elders have turned to the scriptures and proved the doctrines to be sustained by the teaching and practice of the apostles, baptism by immer-

sion for the remission of sins, and so on, substantiating it by holy writ.

We have been laboring to establish these things from the scriptures, in which many people profess to believe. But that is not the reason we teach them. Thank God, His truth is always in harmony with itself, and has been indeed in all ages of the world, when it has been properly stated, and not obscured by false interpretations. We regard, nevertheless, these scriptures with all sacredness. There is no people in all the world who have more reverence and love for them than do the Latter-day Saints. We take second place to no people in the world in our regard and reverence for the scriptures; and yet it has not been upon these that this, God's Church has been founded. They are witnesses that we have the truth. It is in harmony with the truth as revealed anciently. But though those scriptures may be undermined by the scoffers among men, though they may ridicule them; though professors of religion may repudiate and deny the scriptures, and cast odium upon the doctrines of Christ and His apostles, and show lack of confidence in the commandment of God, that "except a man be born of the water and of the spirit he cannot enter into the kingdom of heaven"—though all these things be repudiated in the minds of men, yet it does not destroy or undermine the foundation of God's Church, or of God's truth. It is founded on the revelations of the Lord to men in this age of the world, and it will stand although the scripture may stand or fall. But the scripture will not fall, it will stand. God has given evidences to the world of the divinity of that scripture, and these evidences are in the hands of the

Latter-day Saints. I expect to see the day when the missionaries of the Latter-day Saints will find one of their greatest labors to convince the world that these scriptures are true; and there are no people upon the face of this earth that have such an amount of evidence to substantiate the truth and the divinity of the scriptures.

They may laugh and scoff at Mormonism all they please, yet, let me tell you, Mormonism is doing more in the world in establishing confidence in the good old Bible than all the religious denominations combined. They have not reached the point of those who refuse to believe in the miracles of scripture, to believe, for instance, that God led Israel through the Red Sea dry shod, that Christ fed the multitude with a few loaves and fishes, or that the dead can be raised, or that angels can visit the earth; but they have duplicated and demonstrated these things, in almost every instance, in this age of the world, and it is a reality, established by good and undeniable evidence. And through and by reason of that, we are proving by our lives, and by the practice of this Church, that the claims of the old prophets concerning the miracles of God, and His goodness to them are true. And then we have the witness of the Spirit to us, convincing to our inner selves, of the statements made by the founders of this Church, that they were not mistaken or deceived, but that they actually did see and know what they declared. I have not seen with my own eyes a heavenly being nor the Son of God, yet I believe with much confidence this day, that Jesus Christ does live, and that He did speak to the earth by the Prophet Joseph Smith.

It is recognized in the world that what knowledge men obtain in this world is obtained through the physical senses. The eye conveys to the intelligence of man that which it sees. So with the ear. There is something within that interprets all these sensations. It received its knowledge through the physical instrumentality. The physical instrumentality is not absolutely perfect. It may be that we have been deceived by the eye or the ear. But there is something which understands and interprets the impressions that come to the eye or the ear. When brought into direct communication with the gift and power of the Holy Ghost, knowledge being received both by sight and by hearing and by feeling, that feeling or sensation that comes without the physical senses, and that which is received is not injured, nor weakened or made ineffectual by the physical instrumentality, for it is perfect and guides into all truth, and I understand more certainly and more perfectly when the truth can be spoken to my soul in this way.

When Jesus was raised from the dead, some doubted, as you will remember. But the Savior said to Thomas, "Thrust thy hand into the wounds in my hands and in my side." Then Thomas said, after he had done so, "Now I know that thou art the Christ, and that thou hast not deceived us." Jesus said unto him, "Blessed are thou, Thomas, for thou has seen and heard; but more blessed is he who believeth and yet who has not seen." Is it possible that I can know and believe as surely as Thomas did, and yet have not seen? Yes, it is possible; I can know that he lives, and I can trust him.

O, my brethren and sisters, when

I think of what God has done for us, in this daily temporal life of ours; in this being that we have here, the clothing that we wear, the air we breathe, the food to eat, and all are daily given as manifestations of the munificent gifts of God. We think it was a wonderful thing that He sent manna down to feed Israel; but every day we have as wonderful a miracle in the things that we have to subsist upon in this world as the result of God's munificent gifts unto us. I rejoice in the many things that He has done. Many people ask how they can trust Him, and how they can believe in the Lord Jesus Christ when they have not seen Him, or seen a miracle. You do not need to see Him. There is one thing, if He had done no other, that ought to bring forth such confidence in our hearts, and trust in him, that we could not doubt His love for us. I refer to His most precious of all gifts. I do not diminish any other gift of God to man, but I do value above all other things the gift of His Son Jesus Christ to the world. Which one of us fathers or mothers could stand, with the power to save your dear son from being tortured, and not exercise that power. But let me tell you that you cannot love him like God loved His Only Begotten Son in the flesh; He who had been with Him, closely associated with Him in His exalted state for ages past, who had been selected as the lamb slain from before the foundations of the world, whom He loved as we know nothing of, and then stand by and see Him in the garden of Gethsemane, weeping over the sins of the world and trying, if possible, to find some other means, that He might escape, and praying, "O Father, if it be possible, let this cup pass." Which

one of you could stand and listen to the pleading of your son, "O spare me, your son," if you had the power to save him, and you would not save him? O, I am not strong enough. Under similar conditions I could not be trusted with the power to step forth and save my loved ones from death. God has not seen fit to give me the power to wield it. When He strikes our loved ones, we could not be trusted with it. We would be tempted to exercise it, no matter what the consequences might be. But here, the Father had the power, and yet He listened to that Son: "O Father, let it pass, if possible. Is there not some other way? Can I not do the work acceptably to Thee without passing through this?" But He answered Him not as to any other way; and the Son pleaded until, we are told, the blood coursed down His face, so intense was His agony, and He reached a conclusion—"Let it pass, if possible; but, Father, not my will but Thine, O God, be done." When He had done this, He reached the height of His achievement, after He had submitted Himself absolutely to the will of God, and became in that a pattern to all men. The Father stood by, and watched that beloved Son dragged forth from the garden. Christ was able to withstand the help that was offered. Peter struck off the ear of one of the soldiers, and the Savior said, "Put up thy sword, Peter. Thinkest thou that I cannot even now call legions of angels to my help." But He did not. The Father could have sent multitudes of angels, but He did not. He was God; that was His beloved Son. God saw the crown of cruel thorns put upon His head, and pushed down till it lacerated His brow. He saw, the next day,

when faint and worn from physical exertion, the cross was placed upon the back of His beloved Son. He saw His Son, fainting, fall in the street under the pressure of that cross. He saw that Son next stretched upon the cross, and the nails driven into His flesh. He saw the quivering flesh, wounded and bleeding, of His beloved Son. Aye, He saw the life blood of His beloved Son streaming and gushing out, and He stopped it not. He saw Him next extended between heaven and earth, on either side of Him a malefactor, and listened to the taunts of those who said, "If thou be the Son of God, come down; thou hast saved others, why not save thyself." I imagine that He had looked upon that Son until even the Father could not stand it; and He turned to some secluded spot and bowed and wept for the suffering of His Son, until, in the last agonizing throes of terrible suffering He cried, "My God, my God, why hast thou forsaken me?" O I am so thankful in my heart that whatever doubts may have risen in His heart as He looked upon the suffering of His Son—"Shall I save him, or shall I allow him to suffer and die for the world?" O, I thank God that He decided in your favor and in my favor, and by that He has redeemed us, made it possible that the grave shall not hold us, and that we can come back into His presence. O, I rejoice in that. And for that manifestation of His kindness and of His love, I shall trust Him. Yes, like Job of old, "though He slay me, still I shall trust Him." He may not answer my prayers in all things that I seek. He may deny me when He sees that I would not profit by the things that I seek. Shall I doubt Him? Shall

I fail to love Him and to call upon Him, because I do not get what I want. Or, shall I feel that He loves me not? No; for this kind manifestation of His loving kindness to me I shall trust Him, though He slay me. I shall still believe in Him, for He has given a manifestation of that love that will last me through all time and all eternities to come. I know, my brethren and sisters, that though I may, and you may, be disappointed in some things, in the end we shall all be satisfied with that which the Lord has done for us. I rejoice in these things, and rejoice in the testimony that I have. It makes me feel that after the sacrifices we have made, and through the earnestness we exhibit in helping to carry this message we will be given a hope and that fullness of love that we cannot help loving the world, or loving the souls of the children of men.

I sometimes think that, if some of our brethren and sisters who have been upon missions could just think a little more of the spirit that possessed them, when they went from door to door seeking the souls of the children of men, to save men, that we would not pass by some of those that we can help here at home. O, how we walked across mountains and through rivers, in stormy weather and under all conditions, seeking for some one to listen to us. We find some of those out in that country where I labor who have been offended here at home. Some one has not treated them just right. They perhaps have been themselves in the wrong; but no helping hand was reached out for them. They were allowed to be abandoned, and to drift away. Two weeks ago, I saw such a family, that had been wandering out in the Northwest for

ten years, offended because of the action of some of their neighbors, and no helping hand stopped them. After I went through the house with them, and administered to a woman that was sick, O what joy came to my heart as I saw their joy; and they promised me that they would do their first works over again and begin anew. I can point out, all over the country there, people who could be saved and brought into the fold if we would only exercise our own energy a little more. It takes some of our best energy to bring back some of those that we carelessly allow to drift away. Here is a boy, and there is a boy, whom you could save if you sought him enough here at home. I have stood and gazed upon some of the wonderful works of nature, and I could not rejoice in them alone; I had to talk to the stranger by my side as I have looked at the beautiful waterfall. I have had to speak of them, or my soul could not contain itself, in enjoying these alone. So I feel when I contemplate the glorious truths of the gospel, I must give expression of them to some one else. I must find some of the children of men who will listen to me, and if possible get them to see the beauties that I examine with so much pleasure, that have given me so much joy. But, brethren and sisters, I hope that the spirit of love and of seeking for the kingdom of God, not only in our own interest but in the interest of our brethren and sisters and friends at home shall prevail in our hearts. And those of us who have been upon missions, let us ask ourselves if it is not possible to aid somebody in our own neighborhood and do some good in this direction. I tell you, my brethren and sisters, that it will give you the sweetest

joy. As you know it gave you joy in the mission field, so it will give you joy at home.

I bear witness to you that the leaders of this Church are standing in the right place, and that their counsel and advice to the Latter-day Saints is true, and ought to be followed. I am willing to stand by the revelations of God and the teachings of His servants of this Church, though it may take me within the jaws of death. I will stand up before the world and defend the leaders of this Church in their attitude and in their counsels and instructions to the people. I have confidence in them, that they have not deceived the world. I would rather die, yes, and give my life over and over again, than become a traitor, or be untrue to men in the pledges and the promises that I make, and I know the integrity of these men, that they are true and faithful before God and this people.

May God bless us, that we may have confidence and love for each other, and the fullest confidence for our brethren who are called to preside over us; and may the spirit of this glorious work grow in our lives and hearts, until we become firmly established, eventually, in the Church and kingdom of God. I ask it in the name of Jesus Christ. Amen.

PATRIARCH JOSEPH E. TAYLOR

I have no doubt whatever that this large congregation of people would have taken great satisfaction in being seated in the large tabernacle, and yet I want to bear testimony to you this morning (and I think I shall find a universal response to that testimony) that the

spirit of this conference has made itself manifest in the utterances of the brethren who have spoken to us. I have attended, if I am not mistaken, one hundred and twenty-six conferences of this Church, in Salt Lake City, every conference and every session of every conference in that large number, the times that I have been to conference, with the exception of the occasions that I have been away filling other appointments. I want to say to you, my brethren and sisters, the burden of the testimonies that have been borne and the remarks that have been made, can be couched in a very few words. I am reminded of the counsels that have been given to the Church many times by the servants of God in relation to this matter, and especially the counsel President Young gave on the banks of the Missouri river in 1848, just before he returned to the valleys of the mountains, "Get the Spirit of God and keep it."

Let me bring one thing to your attention to emphasize the remarks that have been made, and to give to you an idea of the necessity of your cultivating within yourselves this Holy Spirit. How many are there today to be found in all Israel who can say to you, "I listened to the voice of a prophet of this dispensation, and my heart was elevated, my mind was rested, and I felt influenced and expanded under the utterances that he gave and truths that he declared to us." You cast around and ask yourselves, how many are there who can testify to the choice words and gems that fell from the lips of the Prophet of this last dispensation? Pardon me if I go into the quorum of the presidency of the Church, and then to the quorum of the twelve apostles,

and follow down through the organizations of the holy priesthood. How scarce indeed are those who can be found who can say that I saw Joseph the Prophet and heard his voice, and quote to us some of his choice sayings and instructions. And in this connection, I am reminded of what occurred with the Savior and with Peter, when they were challenged as to what the outside world said of the Savior of the world; and when this representation had been given, the Savior turned to Peter, and he said to him: "Whom dost thou say that I am?" Peter replied, "Thou art the Christ, the Son of the living God." "Blessed art thou, Simon Barjona," was the answer He gave, "flesh and blood hath not revealed this to thee." You have seen me with your natural eyes; you have heard me with your natural ears, you have felt me with the natural sense of feeling that you possess; you have listened to my voice and instructions, but all this experience has not given to you that testimony that you possess, that knowledge that you possess, that I am the Christ. Hence the correctness of one of the speakers today in relation to these natural senses of ours. Now the body of this Church, the tens of thousands of it, in the midst of the organized stakes of Zion, as well as those that are scattered abroad among the nations, are largely if not entirely dependent upon the power of the Holy Ghost to give to them the assurance and the knowledge that God lives, and that Jesus is the Christ, and to give to them the assurance and the knowledge that Joseph Smith, God's choice, and by appointment, became the prophet, the seer and the revelator of the last dispensation. I am aware that Joseph is on the other

side today. But, as we sing in our hymn every once in a while, "he holds the keys for ever;" and if we could see him on the other side of the veil in the councils of the just, you would hear his voice lifted up in behalf of this people, the keys for whose salvation and resurrection are in his hands.

Now we come to those who have followed Joseph. Those of us who were acquainted with President Young and his ministrations among the people, and those of his successors, President Taylor, President Woodruff, President Snow, can we not testify that those men in their ministrations to us reflected the Prophet Joseph? Did we not give reverence to their counsels and to their instructions? Did we not sustain them as we should sustain them, as the representatives of our Father, as the representatives of the Prophet Joseph in the midst of the people? Yes. And while my heart was made to rejoice in the testimony that our present President, Joseph F. Smith, bore concerning his labor among this people up to date, and especially since he occupied the position of President, yet I want to follow him still farther. Do you know that the inspiration of God is in that man and dwells there? Do I know that he has the word of the Lord to deliver to this people, exactly suited to conditions and circumstances as they present themselves? Do I know that the true inspiration of heaven rests upon him? Yes. I know it. I make my deposit by my confidence in that man, as I would make my deposit of money in the bank; and I go to that place of deposit to draw therefrom that which I have placed there, together with the interest that accumulates because of that deposit. This is the

testimony that I wish to bear concerning our present President. The strength of Brigham Young, let me tell you, consisted largely—shall I say entirely—in following along the line closely and persistently, all the days of his ministry among the people, that had been marked out by the Prophet Joseph Smith. He had treasured his sayings in his heart concerning this people and their future, and he was prepared to act upon those suggestions of the Prophet, in order that there might be fulfilled in the life of the people and in their experience, the words of the Prophet. And all those others that I have mentioned that have followed him have walked in the same path. Our Prophet today, Joseph F. Smith, has certainly reflected that Prophet of the last dispensation; and he himself, and his actions, and his ministrations in the midst of the people, I want to say, are acceptable to our Father. Our observance of the words that come to us, let me tell you, is our strength, our power, our deliverance, our advancement, and will be eventually our glory. God, the Father, is essentially a creator. God, the Son, as Brother Ballard has beautifully shown today, is essentially the Redeemer. God, the Holy Ghost, is essentially the witness of the Father and the agencies employed by Him, ministers to all those who are willing to listen. That spirit talks to your spirit; it passes by your body. It desires to bring you all in subjection to its teachings, to its counsels and suggestions. It will confirm your faith in the gospel, and no matter whether you have all confidence in the world in the Testament, in the Bible, or in any other book, all the principles that have ever been revealed from heaven will be con-

firmed in you by the power of God, and you will never get an assurance of these truths short of that.

Will you and I cherish that spirit that has been spoken of so much this morning, the burden of the remarks that have been made? If we will, we will find ourselves taught of God. When we become acquainted with the whisperings of that spirit, they will become as familiar to us as the voice of any of our earthly associates, our dearest friends.

That God may bless us, give unto us power to seek after, to possess, and cherish that spirit, that we may be led in the path of life and truth, is my prayer, in the name of Jesus Christ. Amen.

The congregation sang the hymn:

Come, come, ye Saints, no toil nor labor
fear,
But with joy wend your way;
Though hard to you this journey may
appear,
Grace shall be as your day.

Benediction was pronounced by
Elder Harvey H. Cluff.

SECOND OVERFLOW MEETING.

Another meeting of the Conference was held in the Assembly Hall, at 2 p. m., at which Elder Orson F. Whitney presided, and the Temple choir furnished the singing, under direction of Prof. C. J. Thomas.

The choir sang the hymn:

What wondrous things we now behold,
By prophets seen in days of old,
Whose visions the Almighty Lord
Confirmed by His unchanging word.

Prayer was offered by Elder J.
M. Sjodahl.

The choir sang the hymn :

Happy the souls who first believed,
To Jesus and each other cleaved,
Joined by the unction from above,
In mystic fellowship of love.

ELDER LEWIS ANDERSON.

(President of South Sanpete Stake.)

My beloved brethren and sisters. I can say that I feel very thankful to my heavenly Father for His blessings to us, for the great privilege that we have of assembling here in this grand conference of the Latter-day Saints, to worship God our heavenly Father. I feel thankful for the inspiration of the Holy Ghost that has rested upon my brethren, the elders of Israel, in their testimonies and their counsels unto us as His people.

I have a testimony of the gospel of Jesus Christ for myself. I know the truth of the gospel that has been revealed in these the latter days. I am thankful that I enjoy the fellowship of the Saints of the Lord, and for the opportunities that we enjoy as His people, that we can listen to the instruction of inspired men of God, filled with wisdom and with knowledge, that we can learn of His ways and walk in His paths. I was very much affected by the testimony of our beloved President, Joseph F. Smith, at the opening session of this conference, and the words that he spoke, the powerful influence that attended him in speaking of himself, that he had been true to the cause of God, to his brethren and his sisters, and all the children of men. I feel, in my very soul, that those words were true and faithful. I know by the spirit of God that our leader is a prophet of the Lord, that he is a

man endowed with the revelations of Jesus Christ. I feel this strongly, and I assure you that I feel to uphold and sustain him in his labors, and ask God that He will bless him and support him. When I am in the presence of men like him, the presidency of our church, the apostles that God has chosen, and other servants of the Lord, I feel that I am in the presence of men endowed with the Holy Ghost. I am thankful for them. I thank God for His mercies unto us as His children.

I have greatly rejoiced in the splendid instruction which was given this morning, and in fact during the entire conference, and in the progress of the work of the Lord in the earth. I can discern that there has been no better time than the present for Latter-day Saints. The work of God is spreading in the nations of the earth, and I believe there is good progress made in Israel, in all the stakes of Zion, among the Latter-day Saints. There is a greater tendency to live up to the requirements of the Almighty today than there ever was in the church. There is a spirit or desire among the Latter-day Saints to more fully walk in the paths of the Lord, and keep His commandments.

The last hymn that was sung here this afternoon, I felt to say, was an inspiration. Possibly many of the Latter-day Saints, when they received the gospel of the Son of God, felt those words burning in their souls. The gospel has taught us to be one, to be united. I take it that a great many of the Latter-day Saints who have come from various parts of the earth, who received the gospel in foreign lands, have experienced that great love

within their bosom when they went down into the waters of baptism, and had hands laid upon them and received the Holy Ghost. I am sure they felt that oneness and union with each other. As was testified of this morning, wherever you go, in every land and clime, wherever Latter-day Saints are abiding, there you find the same spirit. They are of one heart and mind, the spirit of love exists among the Saints wherever they are found.

When the elders of Israel came unto us, bearing the message of life and salvation, we felt in our souls that they were the servants of the Lord, because their lives were clean, their hearts were pure, and they lived the gospel in their every day walk and conversation. That appealed unto us. And so among the Latter-day Saints today, we feel that spirit when we have the testimony of Jesus with us. We feel the same in relation to the brethren who stand at the head of the Church of Christ in the earth. As a rule all Latter-day Saints believe in the first principles of the gospel. We all believe in the principles and ordinances of faith, repentance, baptism and the laying on of hands for the reception of the Holy Ghost: we all feel that they are essential to salvation, and that gives joy and consolation unto us. But it is necessary that we continue onward, that our works may be in harmony with our faith, and while these outward ordinances are kept in remembrance, we go on unto perfection, improving every day we live. Every blessing that is promised unto the Latter-day Saints is predicated upon faithfulness and endurance in the observance of the laws that God has given unto us, being honorable in our lives, pure in our

spirits, upholding and sustaining the work of the Lord upon the earth.

I rejoice in being able to testify that I know the gospel has been restored unto the earth, and by yielding obedience unto the same, all the blessings pertaining thereunto have been given to the Latter-day Saints. The signs that were promised unto believers are enjoyed by those who live in accordance with the gospel of Jesus Christ.

We are engaged in a great work, not only preaching the gospel abroad unto the children of men, but we are also engaged in the work of redemption of the living and the dead at home, in our temples. We have a great work to perform, that we might perfect ourselves, that we might be one with the dead who are our kindred, that they might be one with us, according to the gospel that has been revealed unto us.

I have had the privilege of laboring for a great many years in the temple of God, and I rejoice in seeing the earnestness of the living in behalf of hundreds of thousands of the dead that are being officiated for in the temples of our Lord. The number of the dead that have had the ordinance of baptism performed for them in our temples is now nearly approaching the two million mark. Temple work is not for the living only, those who are now in this earthly existence, but it is equally essential for those who have gone behind the veil and our hearts go out to them in love. The latter-day Saints are obtaining the genealogies of their kindred, ferreting out their connections and relations, so that they may be able to do this. The spirit of Elijah is working upon the children of men, not only upon the Latter-day Saints but upon the children of the world, as has been

testified to during this conference. Hundreds of books and many thousands of names have been printed, containing the genealogies of the people in various nations, and the Latter-day Saints are obtaining these genealogies. I know also that a great many men of leisure and of means have been wrought upon by the spirit of God to compile pedigrees and gather together the names—for what purpose they know not, but the Latter-day Saints understand that it is the working of the Spirit of the Lord upon the hearts of the children of men, that His people may be able to obtain the names of their kindred dead, and thus be able to do Temple work for their salvation.

I bear you my testimony that this is the work of the Lord that Jesus is the Christ and that Joseph Smith is a Prophet of the living God and that those who bear rule at the present time, President Smith and his brethren, are servants of the living God that they are faithful men in the right place. May we as Latter-day Saints uphold and sustain them by our faith and prayers and good works, is my prayer in the name of Jesus Christ. Amen.

ELDER WM. H. SEEGMILLER.

(Late President of Sevier Stake.)

I realize it is an opportunity that should be valued by any of our brethren or sisters, to stand before the people and to testify concerning the work of our Father, in which we are engaged. I know it is the work of God. I learned it when I was a youth. In 1861, I first heard the Elders of Israel preach the gospel. My heart was pricked with what they said. I

began an investigation of the truths that they taught. I found they coincided with that which was taught by the Savior and His apostles and disciples in the meridian of time. I had, although young at the time, read some of the lying literature that was published in the magazines against the Latter-day Saints. I read in Harper's Weekly of the Mountain Meadow Massacre. I read of the killing of the "dummy" over here between the Big and the Little Mountain. I read some other things, all calculated to prejudice one against the Latter-day Saints. I did not know what kind of a people they were. But when I heard the elders preach the gospel, I wanted to know. The elders promised us that if we would obey the Gospel we should know. I thought that was a wonderfully fair proposition and, in the spirit of putting the matter to the test, my brother and I offered ourselves for baptism, and, thanks be to our heavenly Father, as I was being raised up out of the water by the person officiating in the ordinance of baptism, my Father in heaven gave me a testimony. I knew that my sins were forgiven. I knew that the gospel was restored, and the priesthood, and I knew that Joseph Smith was a prophet of God. And O, how pleased I am to make the statement here today, that from the moment I received this testimony, I have never doubted it. It came to me with such force that all doubt was cast out, and I felt there was but one thing for me to do, during my life, and that was to labor to advance the cause of God in the earth. I have been engaged in that labor since that time, at home and abroad.

Elder Whitney stated that I have lately been released from the presidency of the Sevier Stake of Zion.

I was associated with the presidency of that stake for 37 years. I enjoyed my labors. I have rejoiced in seeing the fruits of my labors and that of my associate brethren and sisters. In the district of country that I have lived in great changes have taken place, from the time of first settling there up to the present time. The people settling in that country were poor people. Some of them had abandoned their homes because of Indian troubles, and they were returning, poor people in search of other land and places to make homes. At first most of our people lived in dugouts. A great change has come, and today most of them are enjoying comfortable homes. Our country there is what is known as a greasewood country, a forbidding looking part of the world. When President Young and his brethren were passing through that district, in an early day, around the camp fire he asked the brethren what they thought of the country. Some of them said they would not give a lot in the "Big Field," in Salt Lake County, for the entire country. Others, living on the Cottonwoods, in this county, said they would not give their farm there for all they had seen. The soil was red, and its appearance was forbidding. They did not know the value or fertility of it. President Young, after listening to them, made the statement that he could see facilities there for sustaining 150,000 people. I believe he was correct. I believe that when the facilities of that country are developed—and we are making good success in the development that 150,000 people can be sustained in Sevier county. God has blessed our efforts. We have been able to get the waters out upon the land, though at great cost.

One canal that we built in that country represents an outlay of over \$80,000, a reservoir that we constructed, close on to \$100,000. Now the State has taken hold of another enterprise in the establishment of another reservoir, and in the enlargement of our \$80,000 canal, building and extending the canal, so that it will reach a distance of about 50 miles.

When President John Henry Smith was talking this morning about the facilities that abound in the Uintah country, I could not help but think we did not need to go off quite so far as that. People can find homes closer than that, if they want to have homes of their own. But you know some of us are wedded to the city. I could not help but think, last night, as I was moving around your city here, what wonderful attractions you possess. Why, I could not count all the theatres and places of amusement that you are provided with. When we settle in the outlying districts, if we have anything of this kind, we must provide it ourselves. But this can be done. It is being done, and the Latter-day Saints are rejoicing in the prosperity that attends their efforts in the establishment of homes.

This is the work of God. His name is written upon it. We can assist Him, but the honor and glory of achievement that will be brought about in the due time of our heavenly Father will be His. All of our labors and efforts to accumulate means, to improve our surroundings, to make them inviting and pleasant should all be made or performed with the feeling that we are striving to advance the purposes of God in the earth. •

The prophet Joseph Smith made known this eternal truth, that man

cannot be saved in ignorance. Then, what intelligence is necessary to salvation? Why, that intelligence that will lead to an understanding of the gospel, to living its principles, and to devoting our lives, our time, our talents and the means that God may bless us with, in the advancement of His purposes in the earth. Nothing like it has ever been established. In it is a mighty destiny, and we will triumph with Him. But if we do, it will be because we live up to the gospel that we have embraced. It won't do for us to persuade ourselves to doubt the Savior, as did the young man who had lived so noble a life. He had kept the commandments, but one thing he lacked. The Savior said to him: "Sell all thou hast and give it to the poor and follow me." He could not do it. He was an idolater. He loved money more than he loved the Savior and the righteousness of God, and he turned away sorrowfully. O, I hope that we will not turn away sorrowfully. What is the price to be paid for eternal riches? It need not be money, but it must be faithful service rendered to our heavenly Father. All will receive the blessings that our heavenly Father has prepared for them, upon conditions of their faithfulness. Eternal life is the greatest gift of God, eternal life associated with eternal riches, eternal intelligence, eternal everything that is desirable, may be secured but it can only be secured by rendering faithful service to our heavenly Father.

God grant that we may do this, that we may never become weary in well doing, but that we may avail ourselves of every opportunity that is opened before us for assisting in our Father's work, for they are opportunities leading to eternal riches.

When we get through with this life we cannot take anything temporal with us but if our lives have been devoted to the service of God, even if when we die we go to a pauper's grave, yet are we the children of God, and will inherit eternal riches. Which may God grant, in the name of Jesus Christ. Amen.

ELDER GEORGE H. BRIMHALL.

(President of B. Young University.)

My brethren and sisters, this is a very unexpected circumstance in my life. I shall need your faith and prayers for the few moments that I stand before you.

I have found that one of the great ills that comes to humanity is through the incapacity to judge motive. It appears that there were intelligences in the heavens before this world was made, that were incapable of comprehending motives. There were at least some spirits there who could not judge the motive of the great Father. I fancy that there must have been a tremendous upheaval in the realm of the spirit world when that brilliant spirit—brilliant as to some forms of concepts, brilliant as to expression, intelligent, keen, active in certain lines, and yet he could not understand the motives of his Father. It would appear that he looked upon what the great Master was doing, what Jesus Christ was doing, as something calculated to rob men, or rob spirits, of their freedom. He could not comprehend that the work of his Father had been one of sacrifice, one of toil, one of labor, mental and physical, for the good of the spirits there. He could comprehend his Father only as one who used His children as instruments to enhance His own glory, regardless

of the children. Now why was that? Well, it is because intelligences are bound by certain laws of the mind to measure the motive of others by the motive that would actuate themselves under similar circumstances. And I today pity myself, I pity my fellow men, when I consider or know of either myself or my fellow-men indulging in criticisms that question the motives of my brethren whom God has honored with a position of leadership in the midst of this people. They are not about questioning my motive. I have often thought, in my close communion with my brethren, that they have been daily hoodwinked. And when I study these problems that they are working with, I can plainly see that what to me seems emphatic trust, or mis-placed trust or credulity in the honesty of men, comes from this great law that permits men to judge the motives of other men by the motives that would actuate them in similar positions. It appears sometimes that our brethren, in trusting the saints, in trusting the stranger, know no bounds of confidence that they repose in them. And why is it? Why, the laws that govern the human intelligence govern them in a consciousness within their bosoms of unselfishness in their work, honesty of purpose, nobility of character in their communion with their fellow men. I say to the world, there is no greater proof of the integrity of men than the fact that they do so trust their fellow-men.

My brethren and sisters, I came here to this conference for one thing more especially than any other, and that was to vote. O, I think so much of my franchise, my franchise as an American citizen, to be able to speak and pray as any man; and

I no less appreciate my franchise in this Church. I have today voted to sustain my brethren, and I hope before the Lord and His angels, that I shall not be in my household with a desire to criticize, or be in the assemblies of our University, in the class-rooms with such a feeling. I hope the walls of no other place shall echo the sound or voice of a negative criticism of my brethren. I hope it will not be heard in the home. Do you know, there are plenty to do these things. It is not our mission. I read here in the revelation of John where it says, "He is fallen, is fallen, he who accused, the accuser of our brethren before God day and night." I would not be able to go before the Lord in my prayers with any spirit of fault-finding with my brethren. I would not be able, with any spirit of fault-finding, to meet my fellow-men. I desire to sustain and support my brethren by my spirit. I want to support them. I don't want to have to say good things about them without feeling them. Is there a Latter-day Saint here today, is there in yonder building (the tabernacle) under the influence of the spirit that has dominated this meeting, the Spirit of God, that is not filled with the spirit of supporting the brethren and sisters we voted for today? This spirit should be taken to our schools, to our home meetings, and right into our own household.

It is a splendid thing that in the economy of the gospel there is an adversary. That very adversary will not let you nor me receive one iota of exaltation at the hands of our Father that we are not entitled to. He would stand there and say: "Stop, I demand that the law be executed here." But for all that the debts that the Savior pays for us he

cannot stop, he cannot prevent us getting a reward for what we have done for ourselves, if the Lord will, through our Savior, forgive us. Now I want to be, not simply forgiving to my brethren, but I want to be loyal. May the Lord help us to be so loyal to our brethren, loyal to their priesthood. May the Lord help me to be loyal, loyal to the covenants that I have made in raising my hand, in your presence, to sustain and support my brethren, that I may not even feel like criticising my brethren before men, any more than I would feel like denouncing them before high heaven.

May the Lord help us to stand by our covenants, and He will stand by us; and He will redeem us. He will forgive us, and blot out our sins that we cannot blot out ourselves, and we will stand before Him in the eternal worlds as being one with Him, and we will not be in the attitude of fighting against the Lord, but always working with Him; which is my prayer, in the name of Jesus. Amen.

Elder Orson F. Whitney presented the names of the General Authorities of the Church, and they were severally sustained in positions named, by unanimous vote of the congregation.

Sister Eliza R. Snow's beautiful hymn, "O, My Father," was sung as a tenor solo, by Robert H. Sid-doway, to music composed by Prof. C. J. Thomas.

ELDER SYLVESTER Q. CANNON.

(Of Pioneer Stake Presidency.)

I rejoice, my brethren and sisters, in the opportunity of adding my testimony to the testimonies of my brethren who have spoken this af-

ternoon. While I realize the responsibility that rests upon every one who is called to speak to the Latter-day Saints, and to testify of the hope that is within him, I do feel to rejoice and bear my testimony to the divinity of this work. I rejoice in the opportunity of attending this conference, and of listening to the sound instructions and counsels which have been given the Latter-day Saints for their welfare. I rejoice in the prosperity that is being enjoyed by the Latter-day Saints, and in the many evidences which are manifest of this prosperity, of the manner in which the Lord is blessing the Latter-day Saints, both in a spiritual and temporal way.

I have felt and realized that while the church is growing in numbers and increasing in spirituality, there is evident also a tendency on the part of some of its members to grow cold and to fall into paths of temptation. There are so many allurements and temptations in the way of our young people that there are many who are being tempted, both in this city and in other parts of the land, some of whom are being led astray by those things which tend to lead them out of the path of truth, and to make them indifferent to the truths of the gospel, and to the importance of living in accordance therewith.

I have had the opportunity, recently, of visiting various parts of the state, and I was struck with the remarks made here this afternoon by Brother Seegmiller, and also this morning by Brother Smoot with regard to the opportunities which are before us as Latter-day Saints, and before the people generally. I feel that the Lord has blessed the people. When we consider the pro-

gress that has been made in this country, in this state of ours, in the last fifty or sixty years, we have occasion to be doubly thankful to the Lord for His blessings which He has given to us, that He has given to our parents and to those who have gone before, who have come here as pioneers, and established this people in the midst of this land. Recently I stood upon one of the foothills overlooking the Utah Valley, and the thought came to me this morning, while I was listening to Brother Smoot, of something that occurred to me there. I looked over that valley, and I can assure you, it was one of the most magnificent sights I ever beheld, to see the many manifestations of the prosperity that is attending the people generally in that section of country. While I saw the people cultivating the land and gathering the fruits thereof, I saw also that there is ample room for very many more to settle in that part of the country, as there is also room to settle in this county, and to settle in many other places in this state. There are many opportunities for us, as Latter-day Saints, of which we can take advantage to introduce industries in the midst of the people. These things, I believe, are being realized to a great extent by the Saints, and they are in line with the spirit that was manifest through President Brigham Young when he brought the people to this country, to organize the elements, to improve conditions; and while they are improving their temporal condition, to improve their spiritual condition also.

I believe that we have great opportunities before us; and among the greatest opportunities is the improvement of the young people, the improvement of the home, the pow-

er to draw around us the children, and to teach them those things that are for their welfare, that will establish them in the truth, and that will enable them to remain true and faithful in after years. It seems, sometimes, in looking over the conditions which prevail within the city, that the temptations and trials which our young people have to undergo, the tendency to be led away from the truth, to indulge in the pleasures of the world, and to become indifferent to those things which are considered sacred, are greater today than they ever were before, that the tendency among the people to follow those things, to be led away in youth, has increased. At the same time, I believe the opportunities which are before the Latter-day Saints for the improvement of their children are such that they can have greater control and greater influence with them in their homes and families, and in their surroundings, if we exercise the spirit of the Lord, the spirit of wisdom, in our dealings with our children, and undertake to train them up in such a way that they will be a source of joy unto us.

I have had the opportunity of being in the mission field. On various occasions I have partaken of the spirit of the Lord there to an even greater extent than I ever enjoyed in any other part of my life. I have rejoiced in the spirit that is manifested by the missionaries, and I feel that this spirit comes through the elders willingly taking upon themselves the labor to which they have been called to work in the service of the Lord, a willingness to make sacrifices and to go out into the world to meet persecution and prosecute this work in humility and in faith. I realize that in this way our

young men are strengthened and broadened in their comprehension of the truth, they obtain a reason for the hope that is within them; they can testify of the truth, declare it in plainness and substantiate it by the scriptures. Sometimes here at home, through not having had the experience, these things are, in a degree, lacking, because they have not had occasion to meet and benefit by these experiences nor be subjected to the temptations that are met with in the world.

I believe every one of us who will endure in the truth, will be tried and tested, as the Prophet Malachi said, as by fire. He says the time will come, when the messenger (the Savior) will come to His temple, and shall sit and purify the sons of Levi, even as gold and silver are purified in the fiery furnace. We realize from this, partially, the manner in which the sons of Levi will be purified and sanctified. I believe that every one of us Latter-day Saints will be tried and tested as gold is purified, that the dross will be removed from us. We will be refined and purified through the trials that we undergo, and we will thus be developed and draw nearer to the Lord and seek to serve Him. Now, I believe that one of the things that is going to test the Latter-day Saints is the test of prosperity, the prosperity which we are enjoying and which we have enjoyed, and which the people will enjoy to a greater extent in the future. I believe this is going to be one of the strongest and severest tests to the Latter-day Saints. We find that people, generally, who are prosperous become indifferent to the things of the Lord. This has been the case in history, both sacred and profane. We learn from the Book of Mor-

mon that while the Lord has blessed the people, and has promised that if they would be faithful, He would bless them in temporal as well as in spiritual matters, when the time has come that they have been blessed in almost everything they could desire, they have become indifferent, they have lost the spirit of humility, and have reveled in the pleasures and luxuries of life, forgetting the Author and Giver. This has been the case in the history of the nations, when the people have been humble, poor, industrious, and had to labor for their living, labor earnestly and hard, they have developed those characteristics and virtues that have tended to make them great; but when they have enjoyed luxury and prosperity they have become indifferent to principles of virtue, humility, and uprightness, have been led away and have fallen. This has been the history in very many cases. I believe that while we as Latter-day Saints are enjoying prosperity, through the blessings of the Lord and our own efforts, we should continue to bear in mind the importance of training our children in such a way that they also will labor for that which they obtain, because they will then appreciate that which their fathers and mothers have done to secure these things. President Roosevelt has made the statement that there are two classes of parents to be condemned those who are too strict with the children, and those who are too indulgent. Of the two, he said those who were over-indulgent were the worst, that in indulging their children, in getting them things that they did not appreciate, they were hurting them in such a way that it would redound to the injury of the community at large, and to themselves as individuals. I

believe that, as Latter-day Saints, there is nothing that will tend so much to our joy and happiness hereafter, and in this life, as to train up our children so that they will appreciate the blessings they have, and to do this they should learn to labor, and comprehend the importance of working every day, both in a spiritual and in a physical way.

My father has expressed himself on one or two occasions publicly, I believe, that he would rather that his children should die than that they should depart from the church; and I desire to bear my testimony to this effect, that I would rather die than lose the testimony of the gospel; I would rather die than become so affected in any way that I would lose the spirit of this work, because I know that it is true. I know this work is true, and that it means the salvation of every human being who will remain true and faithful, who will covenant that he will, in humility and faith, endeavor to live up to the commandments of the Lord and the revelations that He has given, and comply with the instructions and counsels of those who have been placed to lead the people.

I rejoice in the spirit that has been manifest in this conference, and in the testimonies that have been given to us. I rejoice in the integrity of the servants of the Lord who are called to guide this work and direct it. I know they are men of God, and that they have been blessed in those positions, that they have been placed there by proper authority, that they have received revelations from the Lord to guide them and to guide this people; and I realize that this work is progressing. The only fear I have is as to whether I will be able to remain true, as to whether you will

remain true, and as to whether we shall be able to exercise such an influence with our posterity that they will be true, because our salvation here and hereafter depends greatly upon our children as well as upon our fathers. As plainly stated in the revelations of the Lord, we are bound to one another, the children to the fathers and the fathers to the children. Through the revelations of the Lord concerning the sealing ordinances, we are made to realize that our salvation depends largely upon those who have gone before and upon those who shall come hereafter.

I pray that we may be true, and that we may carry with us the spirit of this conference, and seek to put into effect the instructions imparted, that in going to our homes we may seek to introduce in our families and homes and communities such things and influences as will tend to develop our young people aright that they may grow in those things that are for their welfare and betterment, that they may not spend their time idle on the street corners or anywhere else, telling vulgar stories, forming vicious habits that will be fixed upon them for life, but that they will do those things that shall tend to their progress and development in all that is good in this life and in eternity. I pray that the Lord will bless us unto this end, in the name of Jesus. Amen.

ELDER ARNOLD H. SCHULTHESS.

(Of Liberty Stake Presidency.)

I shall not detain you, my brethren and sisters, but during the very few moments which I shall occupy I desire, above all things, that I may have the attention of every person in this house and the help of

the Spirit of the Lord, to bless me and to bless you. With my brethren, I rejoice in the blessings of this conference and the spirit which has characterized the various sessions of the same. While listening to the brethren I was thinking what a variety of good things we are receiving at each conference. I venture to say that not one man or one woman has attended any or all of the sessions of this conference, who came desiring to hear the word of God, who has not been impressed, if not with everything that has been said, with some certain thing, or some certain instructions along a certain line. When we sum it all up, we come to the conclusion that whenever we come together in the name of the Lord, hungering for the word of the Lord, that the Lord always has something for each of us.

I was very much pleased to hear the testimonies of the brethren concerning those who are our leaders. I love to hear the brethren speak well of them, because I know that that which they have said, and do say, is true. I think very often that as a people who are blessed with so many good men and good women, we are altogether too slow and too backward in speaking well of the good noble qualities of the men and women with whom we are blessed and associated. We have, in every ward, and in every stake of the Church, men and women who are devoted to God and to His work. Think of the bishops who devote so much time in an unselfish way for the good of the people, and many other brethren associated with them. Think of our sisters in the Relief Society organizations, who are called out frequently at almost any hour of the day or night—it

makes no difference to them when the call comes—who are always on hand to minister and bless others. And when I think of their unselfish, loving service in God's work, I feel that we do not bear testimony often enough of their goodness. You know that the Savior, when He was upon the earth, found fault with the Scribes and Pharisees, because they did honor to those who had lived long ago, and decorated their graves, but those that were sent of God into their midst they did not receive. They did not appreciate them, but even sought to put them to death. The Savior was crucified, the apostles were put to death, all except one. I do not mean to compare the Latter-day Saints with the Scribes and Pharisees to whom the Savior spoke, but I sometimes think we are too dilatory in speaking well of our brethren and sisters, as though we would say, "Yes, that is a good man, but don't you tell that to any man until he is dead, and then we will say all the good things we can about him." Let us say all the good things we can about our brethren, and our sisters, our good men and women, while they live, and thereby strengthen their influence among the people in the earth. I want to tell you that when I witness the unselfish and faithful service of our men and women in the various organizations of the Church, I lose sight of their weaknesses, no matter what or how many they are.

I have thanked the Lord, and I do thank the Lord today, that we have men in our midst who are called of God, prophets and apostles, who hold the same authority as did the apostles and prophets of old. While Brother Penrose was speaking this morning upon this subject,

that of authority, and the difference that distinguishes the Church of Christ from the various churches of Christendom in the world, I was reminded of something which I recently read in the *Deseret News*. I will relate it to you very briefly. The article reported the wonderful accomplishments of some of the students of a certain university in the East, in the laboratory. It reported that young men students had extracted sugar from an old piece of cloth, a piece of an old coat. They extracted sugar also from a piece of wood, and other things of such character. But the point I want to call your attention to is this: They took some wheat as it came from the field. It was ground up and separated into different substances, the bran, the flour and other elements. Then they took those various substances and put them together again, and made complete kernels of wheat, just as they were before; so that no difference, at least in their appearance, could be detected. But when they took that wheat, which they had ground, separated into its elements and put together again, and planted it in the ground and nourished and nursed it, gave it to the sunlight and shade and water that it might grow, and watched it every day, it did not grow. Life was crushed out of it. It was made up of substances which made up the kernel of wheat as it comes from the field; but by their handling it, by the grinding it and separating its elements, life was crushed and extinguished, and when they planted it that it might grow, it did not grow. It did not have within it that life-giving power. So I thought what a striking comparison it is with the religions, man-made doctrines in the world as com-

pared with the doctrine of Jesus Christ. We do not wish to say anything against the religious denominations of the world, as Elder Penrose stated this morning. We very cheerfully and gladly acknowledge all the good they do, and they do a great deal of good; but when it comes to having the truth, the gospel of Jesus Christ which is, as Paul said, the "power of God unto salvation unto all that believe," they do not possess that. That life-giving power is not within them. But in the gospel of Jesus Christ as we are blessed with having it revealed again direct from heaven, we have that life-principle; it possesses that life-giving power unto salvation unto all those that believe and obey it.

My brethren and sisters, I pray that the Lord will bless the Latter-day Saints, that we may learn to understand and appreciate, more and more, the truth as God has given it to us. While listening to Elder Brimhall this afternoon, I was reminded of the testimony, or at least of the words, of a very wealthy lady whom I met on my last mission in the city of Berlin. An elder succeeded in expounding and preaching the gospel unto her, and I heard her make the statement, more than once, "If I knew that this thing that you are preaching to me is of God, all my wealth and my possessions would be nothing to me. I would gladly forsake it all, if I only could believe, if I only knew as you know that it is the truth." Now, Latter-day Saints, we bear testimony that it is the truth. Let us feel, as this good woman did, that when we have the truth, all other things are secondary matters with us. The truth, the gospel, is the greatest and most important thing that we possess in this life, the only thing

which will bring us temporal and spiritual salvation.

May the Lord bless us and help us to be faithful, is my prayer, in the name of Jesus Christ. Amen.

ELDER ORSON F. WHITNEY.

Criticism of the Authorities.—President Kimball's Illustration.—Why Men and Women are Promoted.—The Lord has no Favorites.—Exhortation to Charity and Loyalty.

Before we dismiss, I wish to thank this congregation for the unanimity of the vote given to sustain the General Authorities of the Church. My heart has been touched by the appreciative remarks that have been made, and I presume I am to be excused for feeling this way, owing to the position I occupy. I am aware of the criticism and censure that are often expressed toward men in authority. There seems to be a propensity in the human heart that leads men to find fault with their fellows who are placed in high positions. President Heber C. Kimball once illustrated this propensity thus: while conversing with a friend, he stooped and picked from the ground a twig encrusted with mud, for it had recently been raining, and holding it up, said, "As long as this little twig remained upon the ground it attracted no attention, although it had as much mud clinging to it then as now, but you did not notice it. When I lift it from the earth, however, and hold it aloft, the mud is about all that you can see; it is with difficulty that you perceive the twig at all."

This is human nature. It seems to demand from men in office greater virtues, greater qualities than other men possess, and is never

wearry of pointing out their imperfections. Of course, men in office should strive to be exemplary, but if they are not perfect, it should occasion no surprise. Who are the men and women that have been selected to hold general authority in the Church, or authority in the stakes and wards? Who are the brethren and sisters you have sustained this day? They are Mormon boys and girls, of no better material than you are; yet some people seem to think a high position ought to transform a man completely and convert him into an angel.

Some imagine, too, that it makes every man proud to give him office and authority. I found very quickly, after being called into the quorum of the Twelve, that I had to be far more careful to recognize people than ever before, lest they should charge me with being lifted up, with "having the big head," etc. I never dreamed of such a thing. It had never occurred to me that I could be given an office that would turn my head. I never received an honor that made me feel one particle different toward my brethren and sisters. But some seem to think so. They are on the lookout for such things. They expect to be slighted; they go half way to meet it; and think they have found what they were looking for. How easy it is to find fault.

I don't believe God ever chose any man to hold an office in His Church, that he might shine for his own sake, or because he was any better, in a general way, than his brethren around him. I believe there are just as good men down in the ranks as those who hold high positions. There are men serving as bishops, as high counselors, as stake presidents, who would honor

the apostleship if called to it. The Lord does not give men and women high office because they are His pets or favorites, or because He wishes to honor them or their families above the rest of the people. Rather is it because He can use them in those places better than anywhere else, for the general good. He needs bishops as well as apostles. He needs good, strong men out on the frontier as presidents of stakes. All cannot be in the same place; where a man is needed, there is his proper place, and we must go where we are sent, and come when we are called.

And brethren and sisters, if your turn should come to preside, it would be our duty to sustain you. We are asking no more from you than you would expect from us. Our duties are not always pleasant. They are sometimes very painful. We have to do things that we would rather not do; and we need the sustaining power of your faith, and the help of the Lord at all times. I thank you again for your hearty vote and unanimity of expression, whereby you agreed and covenanted this day that you would sustain these men and women, not only by your uplifted hands, but by your faith and prayers and good works.

Now go and do it. Don't pull down the authorities of the Church. Remember what you have done this day, and also bear in mind that your turn may come to stand in high and responsible places. Your turn may come to do things you would rather not do, but that you must do in order to be true to your covenants. We ask you to sustain us just as we would sustain you, were the positions reversed.

May the Lord bless us all with the spirit of loyalty and love for

each other, and for our brethren and sisters upon whom rest heavy and solemn responsibilities, in the name of Jesus Christ. Amen.

The choir sang the hymn:

Hark! ten thousand thousand voices
Sing the song of jubilee!
Earth, through all her tribes, rejoices—
Broke her long captivity.

Benediction was pronounced by
Elder Rodney C. Badger.

OUTDOOR MEETING.

Thousands of people gathered on the Temple grounds, unable to obtain admission to the Tabernacle or Assembly Hall, and an outdoor meeting was held for their benefit, near the Bureau of Information building. Elder Benjamin Goddard presided, and Elder Melvin J. Ballard led the singing; Wanda Czapiensky and Agnes Clive accompanied on the organ.

The congregation sang the hymn:

High on the mountain top
A banner is unfurled;
Ye nations, now look up,
It waves to all the world.

Prayer was offered by Elder Samuel H. Allen.

The congregation sang the hymn,
"America."

ELDER BENJAMIN GODDARD

It must be a great satisfaction to the Latter-day Saints to observe the attendance at this conference, and the earnest desire of the members of the Church to obtain admission into our dedicated buildings. We rejoice, however, in the good weather that enables us to meet here in

"God's own temple" to worship Him and to receive such instructions as He may inspire His servants to give.

We are pleased to be here. We rejoice in the gospel of the Lord Jesus Christ, and in the opportunity we have of bearing our testimony unto its truth. I presume the majority present are members of the Church, and you rejoice in the organization thereof, that God has given us, in these days, "apostles, prophets, evangelists, pastors, and teachers," to lead us unto a knowledge of Him, to bring us unto a "unity of the faith."

We rejoice in meeting so many who have come from distant stakes of Zion. These presidents of missions who are here undoubtedly think of the thousands of elders now abroad, who are not privileged to meet with us. I trust that your hearts are going out to God in prayer that He will bless His missionary servants and handmaidens, who are carrying the warning message to the people of every clime.

You have joined in singing our national anthem, but I venture to say that none of you have sung it more fervently nor with more loyal spirit than our elders, who are now in the nations of the earth, sing it from time to time. I refer particularly to the second verse, and draw your attention to it, because we may at times sing it with our lips without reflecting upon the sentiment contained in the song. I take the liberty, therefore, of drawing attention to the verse named, which I think, reflects the thoughts, sentiments, and devotion to fatherland of our missionary representatives especially.

"My native country thee,
Land of the noble free,
Thy name I love.

I love thy rocks and rills,
Thy woods and templed hills,
My heart with rapture thrills,
Like that above."

I trust we shall remember the absent ones, and that you who are present will enjoy in very deed the spirit of this meeting.

ELDER SAMUEL O. BENNION.

(President of Central States Mission.)

I rejoice, my brethren and sisters, in this privilege of standing before you this afternoon, and I trust that during the few moments I occupy this position, I may be blessed of the Lord, that what I say will be for our mutual benefit and good.

I am absolutely converted to the Gospel of Jesus Christ, for I know, as did Paul, that it is "the power of God unto salvation." As I look today through these trees, across the grounds, I cannot help but think of the statements made by Christ the Lord when He said, "Judge a tree by its fruit, for a good tree cannot bring forth corrupt fruit; neither can a corrupt tree bring forth good fruit," and "By their fruit ye shall know them."

As we were singing the hymns, in the opening exercises of our outdoor meeting, my thoughts were drifting back over the history of this Church, and back into the mission field. I thought of the great modern Moses, Brigham Young, who led this people into the valleys of the mountains. Many that knew Brigham Young are undoubtedly on the grounds today, who heard him speak under the inspiration of the Holy Spirit of God, who remember the impress his remarks have made upon them all the days of their lives.

I have read his sermons, and have listened to men who have heard him, and, when I see this vast congregation, I cannot help but cite the world to these valleys of the mountains, to this people, and ask if such a people as the Latter-day Saints could be the wicked people that our enemies represent them to be?

I am proud, my brethren and sisters, to have the privilege of laboring in the ministry of our Savior. If there is one man under the sun that I can, through my ministry, reach, that will go down into the waters of baptism and become a convert to the principles and doctrines of the Church of Christ, yielding obedience to the call of the authority Jesus has conferred, I shall be well repaid.

I know that in the country outside of the valleys of the mountains, wherever I travel, I find men and women, who in their hearts are sincere, who have a desire to serve the Lord; and just as soon as that blind prejudice can be removed, which has been so strongly established in the hearts of men by the enemies of God, just as soon will many be converted and go down into the waters of baptism. An honest man or honest woman cannot study the principles of Christ's gospel, as taught by the Mormon people, without it having some effect upon them. It will act as oil upon the waters, and will lead them into a condition whereby they will forsake their sins, turn unto the Lord, and acknowledge Him and His power to save; for all men desire to be saved in the kingdom of our God. Just as soon as honest hearted people become acquainted with the straight and narrow way they go in thereat, by hundreds and thousands.

The Mormon people are making friends in the earth everywhere. It is a mistake for our enemies to do as they are doing, thinking that they are going to lead away from the path of rectitude the men and women in this country who dare to do right, and who love the truth. The reports that are sent out by enemies, concerning the Mormon people in these valleys of the mountains, are causing more investigations than anything they have ever done yet, for thinking people are investigating these reports. There was a time, perhaps, when all people might be easily misled concerning the Mormon people; but that day is past, for honorable men and women in the earth will investigate and see for themselves what the real status is of the great people out in this western land, that have builded such commonwealths as the world has scarcely ever known, and which commands the respect of informed men and women everywhere.

"And by their fruits," the Savior said, "ye shall know them," and by the fruits of the labor of the Mormon people, their establishment of the Gospel of Jesus Christ throughout this world, will people be led to yield obedience to the principles that give them the power to excel in temporal and spiritual things. Not only in the stakes of Zion is this the case, but everywhere where this gospel goes. You will find in every little hamlet or village—where a Latter-day Saint is, that he begins to make friends around him by teaching his neighbor what he believes is right. As the missionaries go through the country establishing colonies and branches of the Church, they introduce the various auxiliary organizations as they are established in the Church here

at home, which also teaches the converts organization and order.

Down in the Central States Mission we have a great many branches of the Church, some of them quite large, and we have introduced among them our different auxiliary organizations, that they may thus harmonize with us at home.

Brigham Young established in this country a great school system, which has commanded the respect of everyone that has investigated it, and this system is taught wherever the Mormon people go. We have elders who are teaching school in the Central States Mission. They are teaching day school as well as assisting in the branch work; and many of the saints are asking that a night or two a week be set apart that they might attend a night school, and thus become acquainted with the educational plans of the Mormon people. We are endeavoring to do this everywhere. One writer has said that the greatest prison is that of inefficiency. Teach efficiency, and you release the captives. I say to you that men and women everywhere delight in principles of education and right. They love liberty just as much in any part of the world, wherever this gospel goes, as we do here; because it carries with it liberty and loyalty, honor to God and to the nation in which they reside.

Over in the State of Texas we have a colony of six hundred people, perhaps more, and in that colony we have a day school, taught by our missionaries from this city, who have been called to go there, giving their time and attention toward the uplifting of manhood. We believe that when a man goes down in the waters of baptism he has the right to receive all that the Church has

for him, all that God has revealed for men to receive. We believe that it is right for each and every one of us to receive these privileges if we live faithful and true to our covenants, consequently the principle of establishing schools has prevailed wherever the Mormon Church has gained converts. The teachers who were called to this particular labor in Texas happen to be lady missionaries. They have, perhaps, one hundred and fifty pupils divided among three of them. They have a Sabbath School numbering over two hundred and fifty pupils. One night weekly they teach forty officers and teachers of that Sabbath School how to instruct the members of that school, thus giving them training; and they are doing many other things toward the benefit and uplifting of these people.

I say unto you, my brothers and sisters, that there never was a time in the world when the people were receiving Mormonism better than at the present. Our elders are received almost everywhere with open arms. The eyes of the nations are upon the Mormons, and when people investigate the principles of our Church, the principles of right, liberty, love, and justice which we teach, they hasten their desire to find out more. Consequently, I say, none of us need have any fear as to the outcome of this work. The elders that have been sent forth into the missionary fields of this Church are bringing souls to God every day; honest hearted men and women, children of the same God, are yielding obedience to the principles that were taught by Christ the Lord and revealed to the Prophet Joseph Smith.

There was a time in the history of this Church when people scoffed

if you mentioned the name of Joseph Smith in the streets, or in public places of any kind, but that day is past. I am a witness of it, and know that when the name of Joseph Smith, the Mormon Prophet, is now preached or mentioned upon the streets or in halls of cities, hamlets, or villages, people listen to what we have to say concerning him with interest. We have established a history that is going to be proclaimed forever and ever, for God Himself will not recall what He has spoken. The history that has been made by the actual experience of the Mormon Church will be established in the earth. When people know that we love liberty, honor, truth and justice, and that, above all people in the world, we are loyal to each other, to this nation, and to God, vacancies will be caused in the synagogues and churches, and other places occupied by men who claim to have the authority to teach the Gospel of Jesus Christ, for truth will prevail. The Gospel of Jesus Christ, and the authority accompanying it, comes unto us by revelation, and it comes in no other way.

I know, my brethren and sisters, that the gospel is true. I know this: that God the Father and His Son appeared unto the Prophet Joseph Smith, over in the western portion of the State of New York, in that grove, I know this just as well as I know that I am standing here. That testimony can never be taken from me, because it has been gained by actual experience, it is a knowledge which comes through faith and work, and through fidelity to the cause of God on this earth.

I ask the Lord to bless us in the name of Jesus. Amen.

ELDER C. W. SORENSON.

(Of North Sanpete Stake.)

My brethren and sisters: one of the very strong testimonies, in my opinion, of the work in which we are engaged, is this large concourse of people, who assemble here at least twice every year. It is an astonishing fact that twice a year, the converts of Mormonism come from Mexico on the south, from Canada on the north, from the Atlantic and the Pacific coasts. From thousands of miles distant the people assemble from year to year semi-annually to hear the word of God as it is dispensed from the headquarters of the Mormon Church. Where in all the world can you find a spectacle like it?

I want to ask what is it that moves upon the children of men to bring them thus together. By what power, by what affinities, are they thus attracted; by what power are they made to meet the sacrifices which it takes, not only in time, but in means, to gather in such large numbers upon such occasions?

We heard yesterday from one of the speakers in the Tabernacle that some one had said that we were very lath, in fact afraid, to stand up by the side of the scriptures, that we were afraid to have our ideas and doctrines investigated in the light of the revelations of God, as contained in Holy Writ, particularly in the Bible. I say to you, as an elder in Israel, and I do not need to tell it to those of us who have embraced the truth and have knowledge of it, but, should there be any here who are not converted to the doctrines of Mormonism—I want to say to you that nothing is farther from the truth than that. I

know there is nothing that I like better, that pleases me more, than the privilege of lining up the principles of Mormonism with the Holy Scriptures, the Bible. There is nothing I like better than to demonstrate the truth of the principles enunciated by our Prophet in the light of the revelations contained in the Word of God. I bear testimony to you today that Mormonism, as it was enunciated by the Prophet, and as it has been taught from that day to this, as it is proclaimed by us throughout the length and the breadth of the world today, is nothing more, is nothing less, than the doctrines laid down in the Word of God; is nothing more nor less than the preaching and teachings of the prophets of all ages since the world began. I repeat, it is an especial pleasure to any missionary to compare the doctrines of Mormonism, so called, with the doctrines taught in the Bible.

It is conceded that we have one of the most wonderful organizations in the world. It has been said that it is second only to the German army, and while we are pleased with that comparison, we are willing to go them one better, and say, not even the German army can compare with the organization of our Church. It is organized by and under the direction of Almighty God, and it is perfect in all its ramifications. If there is a defect, or fault, I bear testimony that it is not because of a faulty organization, but because of faults in the men or women occupying offices in the organization. I emphatically declare unto you, therefore, that Mormonism is what the Bible teaches. I declare unto you that the Church, commonly known as the Mormon Church, is none other than the

Church of God, in complete harmony with that system instituted and organized by the Savior of the world.

But even these things are not all that has brought this vast concourse of people together. There is something else. We explain to the world the doctrines of Mormonism; we show to the world the wonderful organization of the Church, but this other element, the most vital content of this system, we cannot explain to them, although we know it. Every man that has been imbued with the Spirit of God understands it. He cannot give it to another—that is, he cannot give to another that feeling and those emotions that come to himself who knows it. He alone understands it and feels it. What is it? It is the spirit that permeates this work. It is but natural that this work, being the work of God, should be imbued with the Spirit of God. It is but natural that it should be permeated by that Spirit. The Spirit of God is given to every penitent sinner when he has received baptism at the hands of those having authority. The Spirit thus bestowed upon him, by the authority of God, becomes to him an assurance and testimony, and living fire within him, by which he knows, understands and feels that this is the kingdom of God. We cannot give that to the investigator. He can receive it only as God is pleased to give it to him, and God is pleased to give it only to those who, in penitence and humility, bow before him and receive and obey His word.

I want to call your attention to the operations of that Spirit. You may feel it, but it is like the Savior said: "The wind bloweth: but whither it cometh we know not.

nor whither it goeth." The influence is there, the feeling is there, the emotions are there; and every man or woman who honestly obeys the Gospel of the Lord Jesus receives that Spirit, and that testimony.

That to me is the strongest testimony of this work. When all other things fail, when doubt and misgivings arise concerning this man or that man, there need never be a failure of the testimony of the Spirit of Truth, if the person is living so he is worthy of it. Men may judge the system, men may judge the doctrine, but none can judge the truth except he who is under the influence of the Spirit of Truth, and whose soul has been mellowed by its wonderful power. It is the same spirit that has moved upon the divine teachers, sages and prophets of all ages.

I often think of that man Columbus. When he was westward bound across the mighty deep, when his men were dissatisfied, and mutinied and decided to cast him overboard unless he would listen to them and turn back, with death staring him in the face, with angry and determined men threatening him—I wonder that he could continue to plead with them for more time. Imagine how he felt on the third day, when the time was lapsing, when before him was apparently nothing but disappointment or a watery grave. Did he falter? Did he show timidity, or a laxity of faith in the object of his research? Not for one moment! Now I want to ask you, my friends, my brethren and sisters, what was it that moved upon him? Undoubtedly it was the Spirit of God. Somehow, he knew that success would yet perch upon his banner. Somehow, he under-

stood that his efforts would terminate in success. Could he prove or demonstrate that feeling? No, but he could feel it, and I say to you, that even as he felt and understood his success before it was achieved, so do we know that this is the work of God. The same spirit that urged him on in the face of adversity and a watery grave, the same is that which actuates our boys when they go out in the mission field and come in contact with men of wisdom and learning and understanding. They are inspired with something within, and they are undaunted, courageous, and unfearing.

This feeling that brings you up from Arizona and Mexico on the south, and Canada on the north, from the Atlantic States, from all over the world, is the Spirit that moves upon the hearts of men and women in every nation under the whole heaven, where this gospel is preached, to turn their thoughts to this city on the sixth day of April and on the sixth day of October, and anticipate with deep concern and profound anxiety the utterances made from these pulpits upon these occasions. I say it is the Spirit of God moving upon them, and it is moving upon you.

Brethren and sisters, I bear my testimony to you. I understand a part of this doctrine, and as I understand it, I believe that it is true: I may say I know that it is true. I am not ashamed of it, because I know it to be the power of God unto salvation.

May God grant that we may be faithful and true to this cause, that we may not be unworthy of it, and that our Father in heaven may never have cause to be ashamed of us, either individually or collectively.

is the prayer of your humble servant, in the name of Jesus Christ. Amen.

Prof. William C. Clive rendered a violin solo, "Berceuse."

ELDER GERMAN E. ELLSWORTH

(President of Northern States Mission.)

My brethren and sisters, in listening to the testimony of President Joseph F. Smith at the beginning of our conference, I was impressed with the strength of the same; and my mind went back over his life. I thought of how the Lord had prepared him to do the work that he has done during his life-time, and the labors that he is now doing and how he had been prepared to bear the powerful testimony that he gave to the Latter-day Saints concerning Christ, and the gospel that has been established in the earth.

I was reminded of Joseph who was sold into Egypt as a boy, how he was isolated from his parents, and how he grew up in a foreign land, and yet God prepared him to save His people. Following my thought of Joseph who was sold into Egypt, I remembered the lonely life of John the Baptist, and how God prepared him for his life work. Our Heavenly Father gave his mother a witness of the mission that he would perform in the earth, and no doubt, as other mothers teach their sons, this mother taught her son the mission that he would have to perform.

Following John the Baptist, I remembered the life of Christ and the fore-knowledge of his mother. Early in life Jesus declared to His mother, and to the world, that He "must be about His Father's business." While we have little knowl-

edge of His life after that until He began His great ministry in the earth, there is no doubt that on many occasions He had revealed to Him, in harmony with His mother's teachings, that He was indeed the Son of God, which prepared Him to know what He was about when He went to John the Baptist and asked for baptism, and to know the mission that He had to perform in the earth. Being thus early prepared, He was strengthened for the great labors devolving upon Him in doing His Father's will.

As in days of old, our Father took Joseph Smith, as a boy and prepared him for his life's mission. I have often told the people what a wonderful thing it was for Joseph Smith to believe in the things he taught to the world. How wonderful it would be to the young men in the world if they believed, as Joseph Smith did, that the heavens had been opened and that God had spoken to them. Instead of spending their lives from fourteen to eighteen in foolish play, it would settle them in their life's mission. The Prophet Joseph Smith was so settled when, from the age of fourteen to eighteen the weight of his mission rested upon him, and he prayed, "O, Father, I can stand this no longer." In answer to that prayer, an angel came with additional light, with more evidence concerning the great work he was to perform. Although every additional thing that our Father imparted to him increased the responsibility, he was prepared for his life's labor.

It has given me a great deal of joy, to visit the noted places in Church history. When I visited the home of the Prophet Joseph Smith and took into account that he was a

humble boy, who had never prayed in public in his life, I felt that I could sympathize with him, as he went seeking a secluded place where he could talk to his Father alone. In listening to many ministers at a revival he was convinced in his heart that some of the churches were wrong, and desired in his soul to know which one was right. He sought a place that he might ask his Father in heaven concerning these things. Leaving the house, he crossed the road and passed through the barn down to the little meadow and across the creek into the wood, three hundred yards from the house. In the seclusion of that grove he knelt down and supplicated his God to know which of all the churches was right. Answering the humble petition, our Father in heaven manifested Himself unto him, together with His Son, Jesus Christ, and thus the last dispensation of the gospel was ushered in. I have wished that hundreds of the young men in Zion at the early age of fourteen years, could have some such experience come into their lives to settle them in their mission in the earth. It has been my privilege to labor with a thousand young men in the Northern States Mission. They are good, clean, honest boys, but they have not in their lives a conviction so settled and a purpose so fixed as had the Prophet Joseph Smith. If they had half the faith that Joseph Smith possessed at fourteen years of age, they would be greater and more powerful missionaries than they are today. Yet, after they have been there a while, and undergo a few trials and some persecutions, be turned away without a bed and hungry, they find that God is their only friend, and a portion of

the spirit that filled the Prophet Joseph Smith comes upon these elders. Before two years are over, they, too, are powerful in their ministrations under the influence of the Spirit of God, in their declaration to the world that our Father has established His Church and kingdom in the earth.

The Prophet Joseph Smith, as a boy of fourteen, knew beyond question or doubt that God lives, and that Jesus Christ was the Son of God, for the Father made it known unto him in his youth and it continued with him all the days of his life.

We often hear that God established this latter-day work through the *boy-Prophet* Joseph Smith. He was a boy in years, but not a boy in experience. Our Father in heaven took Joseph Smith as a boy and gave him the greatest lesson that has been given to man since Jesus Christ was upon the earth. It so impressed his life, and weighed so much upon his mind, that he declared, "I can stand the power and influence of this lesson no longer." Continuing his education God sent angels to him, and year by year schooled him until he was about twenty-four years of age. He then brought him out of that school a post-graduate, as it were, in the knowledge of God and the things of God. He had little knowledge concerning the affairs of men in the earth, and in order to fill the great mission to which he had been called he had to follow the commands of God.

So Joseph Smith, taught of God, prepared of our Father, learned of Him, established this work, no longer a boy but a man, and a Prophet in his knowledge of the things of God.

As before remarked, I have often wished that our sons and daughters, the young men and young women of Zion could have a similar impress in their lives, so that, instead of wasting much of their time in frivolity, they could feel a portion of the responsibility that Joseph Smith felt. We have a mission in the earth and ought to be well prepared to deliver to men this message that our Father has committed unto us. It is our mission to preach Christ and Him crucified. It is our mission to proclaim to the world that the heavens have been opened and the gospel message delivered anew to mankind for their salvation.

I rejoice, my brethren and sisters, in the life of Joseph Smith and how God prepared him for his great mission in the world. He prepared in a similar manner Joseph of old. He prepared John the Baptist. He gave to His only begotten Son the knowledge of who He was, and reared Him under that influence to be the Redeemer of the world. He prepared Joseph Smith also, to perform a great mission in these last days, prepared him as an instrument to establish the Church and kingdom of our Father. As Latter-day Saints we rejoice in the great truths that God has given to us through the humble boy Joseph Smith. We feel that they have come from our Father. In mingling together in general conference we build up our faith in God and go home congratulating each other that we are members of the Church of Jesus Christ of Latter-day Saints.

True, my brethren and sisters, we are called upon, as other peoples have been, to make sacrifice for this great work. We call it a sacrifice,

but I wonder if any of us begrudge the labors we have done, if any of us would recall the time and means we have expended in declaring to the world this message of glad tidings. I would not. I feel that I have been paid many times over for the time and all the means that I have expended in preaching to the world this glorious message. I love the world and the men and women in it who love truth and righteousness. There are thousands of them, and when their eyes are opened and they understand, as we understand, they will be just as eager as we to do the will of the Father. Sometimes I wonder if they, with their education and learning, should embrace the gospel of the Lord Jesus Christ, if the young men of Zion would not lose their place, while those now outside become teachers of the people of Zion. I sometimes feel that the young men and young women of Zion have too easy a life. Mother and father have killed the snakes, grubbed the brush, dug the ditches, and now we are basking in the sunshine, and enjoying the luxuries that they have prepared for us, instead of bumping against the hard things of the world and preparing ourselves for our life's mission, as they prepared themselves.

Joseph who was sold into Egypt felt his isolation and loneliness, no doubt John the Baptist felt his isolation; and the Savior of the world, as he stood among those wise men, at twelve years of age, felt how lonely He was. I am sure after He had His great temptation and the angels of our Father came and administered to Him, He felt comforted in His great loneliness. I am sure the Prophet Joseph Smith felt greatly relieved when he took

the three witnesses into the woods and there had the privilege of sharing with them the great burden that he had been carrying alone. Again, in the manifestations in Kirtland Temple, I am sure his heart rejoiced when he was able to share a portion of the burden that had been resting upon him for years. Lincoln, and Washington, and other great men in this world have felt the responsibility of their life's mission, and at times experienced loneliness, but it prepared them to do the great work they each have done in life.

Now, I am reminded of our present President of the Church, how, as a boy, he crossed these plains with a widowed mother; how, as a boy, he was under the benign influence of that saddened though strong hearted mother, a mother who assumed in full the responsibility she owed to her children. As a boy he must have felt sometimes that all things were against him; yet he cheerfully responded when sent to the Sandwich Islands on a mission at the tender age of fifteen, to declare the truths that had left him without a father's care. I feel sure that the hard experiences he had in early life helped to mould his character, therefore it is no wonder he speaks to us today in power and declares, with a testimony that goes to the heart of every man and woman honest in soul, that God lives and that Jesus is the Christ.

As I have said, my brethren and sisters, our Father has prepared men in their youth, throughout all the world, to do the great work they accomplished in after years. Take Samuel the Prophet, King David, and hundreds of others that our Father has used; He has prepared them early in life, and told

them what their mission would be. Now, the young men and young women of the Latter-day Saints, through the teaching of their mothers and fathers, ought to know what their life's mission is, and prepare in seriousness, early in life to carry to the world the great message, that God lives, that Jesus is the Christ, and that His gospel has been established in the last days for the salvation of the children of men. If we, as His chosen people in this day, as His favored people, with this glorious testimony, do not do the work that rests upon us, our Father will raise up sons and daughters who will do it in an acceptable manner before Him!

I believe the Latter-day Saints, as a whole, realize their great mission, and are preparing themselves and their children to do this work; but, although the missionaries that come to us in the Northern States are good young men, I find that many of them have had life too easy, they have not felt responsibility enough at home. Few of them have preached much, if any at home. Few of them have done enough in family worship in their homes. I think that we should add a little more responsibility to our sons and daughters, and give them just a little more practical religion in the tender years of their life. We ought to put our arms around them and impress upon them like Mary did upon her son, His life's mission; like Elizabeth impressed upon her son, the mission he was to perform, and like the mother of the Prophet Joseph F. Smith impressed upon her son what his life's mission was. He has been schooled with the prophets from tender boyhood, and no wonder his testimony thrills the Latter-day Saints. We

ought to heed his counsel, and walk uprightly as he does. We ought to follow the commandments the Lord gives through him, and bless God for his example, his character, and his testimony to us that God lives and that Jesus is the Christ.

May our Father help us, and prepare us for the great mission to declare to the world, that God our Father lives, that Jesus Christ is His Son, and that He has established His work in the earth, is my prayer in the name of Jesus Christ. Amen.

Elder Melvin J. Ballard sang the favorite missionary hymn, "I will go where you want me to go."

ELDER JOHN L. HERRICK.

(President of Western States Mission.)

"For God so loved the world that He gave His only begotten Son that they who believe on Him might not perish, but have everlasting life."

One of the testimonies that I have gained in the church is that we are prepared to sacrifice all ties for the good of God's work. When God gave His only begotten Son it seems that He has demanded, not only since that time but in all ages and dispensations when the gospel has been upon the earth, that those who love Him must be ready to die as He has done, if necessary—sacrifice that which is near and dear to them. In olden times, you will recall, Abraham was called upon to offer up his son. In that time it seemed some outward sacrifice was demanded. People had to burn sacrifice, they had to burn beasts and fowls. But in the meridian of time, when the Savior came and when He re-

deemed mankind by giving His life, the divine command for that kind of sacrifice was fulfilled, they were no longer demanded. However, the kind of sacrifice that we have to give is none the less important.

When the Savior came and the rich man asked him what he should do that he might inherit eternal life, he was told some of the commandments that had been given before. But he said, "All these have I kept from my youth up." Then Jesus said to him, "Sell that thou hast and give to the poor and come and follow me." That was the sacrifice demanded of him, but he could not make that sacrifice, he could not live that life. That was the principle that was taught during the time the Savior was upon the earth, and when He dispensed blessings that have come to us—to every one that came within His radius.

In this day, when the Prophet Joseph Smith was made the instrument to bring forth this latter-day work, he began to make sacrifice from the moment that the vision was opened up to him, and in every move he made and everything he did, not only in his life but in the lives of his people sacrifice was demanded. You may recall that in the year 1835, when Zion's Camp was called together, after they had been out into the West, those men who had been called forth to give their lives, if need be, for this work, they were assembled for the great purpose of choosing the twelve apostles in the church, the first twelve apostles and also the first seventy, upon whom devolved the responsibility of spreading the gospel to the world. And when they were met together, the Prophet said to them, "Some of you are angry with me because I would not

let you fight when you wanted to. God did not want us to fight, but He wanted us to live our lives as He had directed. It is His will that those who are chosen to be the first twelve apostles to the world and the first quorum of seventy should be chosen from Zion's Camp, from among the men who had been ready to give sacrifice, even such as Abraham of old." That is how these men were chosen—by revelation; they had to be men of that character, men who were ready, not only to give their own lives but the lives of those who were near and dear to them. A man's own life is not dear to him sometimes, if it comes to a question of those he loves. My life would not be much to me, if I could give it for one of my children. When men have been ready to sacrifice all that they had in the world, that is the kind of men God has required since the beginning to take charge of His work. And so men have gone forth, leaving their wives and their families, even in destitute circumstances. What for? To go and preach the gospel to those who were in darkness. So today, my brethren and sisters, you parents who are here today, you young men who have been in the mission field and you who are candidates to go, we have it in our hearts to do the same bidding, to go and do Christ's service, to preach His word, to do His will and follow the direction of those who are placed over us in this church. We cannot know, we cannot appreciate, the blessings that shall come to us, unless we taste some of the bitterness of life. We cannot know how to appreciate the sweet unless the bitter comes into our lives. So it is with us in everything we do.

The lines of a poet come to my mind, which exemplify the position of the Latter-day Saints. We have to suffer in order to be blessed, and when we realize this one thing, it is a wonderful consolation for us in our lives.

"All wondering and eager-eyed,
Within her portico,
I made my plea of Hostess Life,
One morning long ago.
'Pray, show me this great house of
thine,
Nor close a single door,

For many rooms and curious things
And treasures great and small,
Within this spacious mansion lie,
And I would see them all.'
Then Hostess Life turned silently
Her searching gaze on me,
And with no word she reached her
hand,
And offered up the key.

It opened first the Door of Hope,
And long I lingered there,
Until I spied the Room of Dreams,
Just higher by a stair,
And then a door, whereon the word
'Happiness' was writ,
But when I tried the little key,
I could not make it fit.

It unlocked the door of 'Pleasure's
Room,'
Where ev'rything seemed so bright,
But after I had stayed a while,
It somehow lost its light;
And wandering down the little hall,
I came upon a room
Marked 'Duty,' and entered it
To find myself in gloom.

Along its shadowy walls I groined
My weary way about,
And found that from dull Duty's Room
The door of toil led out.
It led out into another room,
Whereon a crimson stain,
Marked sullenly against the dark,
The words, 'The Room of Pain.'

But oh! the light, the light, the light!
That spilled down from above!
And upward wound the stairs of Faith,
Right to the Tower of Love.

And when I came forth from that place,

I tried the little key,
And lo! the Door of Happiness
Swung open wide and free."

And so with you, my friends, you who are ready to sacrifice and send your sons and daughters into the world to preach the gospel you may rest assured, my brethren and sisters, that when the time of reckoning shall come that the Lord shall count you among His worthy children. He shall account your sons and daughters blessed and when you shall leave this earth, and shall join together with each other in the family circle, God shall call you blessed, because you have seen fit to worship Him in spirit and in truth while you have been upon the earth.

My testimony to you is that this work is true, that God's directing hand is over it, that Joseph Smith was a Prophet of God and that everything that has been done since the inception of this work has been guided and directed by a supreme hand, a hand that shall continue to guide and direct this work so long as the world shall last. May God bless us all I ask it in the name of Jesus. Amen.

The congregation sang the hymn:

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays.

Benediction was pronounced by
Elder F. R. Lyman.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.

President Joseph F. Smith called the meeting to order.

The choir sang the anthem, "Gospel Restoration."

Prayer was offered by Elder F. S. Bramwell.

The choir sang the anthem, "Awake my soul;" the duet was rendered by John and Margaret Summerhays.

AUTHORITIES SUSTAINED.

Elder Heber J. Grant presented the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony H. Lund, as First Counselor in the First Presidency.

John Henry Smith, as Second Counselor in the First Presidency.

Francis M. Lyman, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins and Joseph F. Smith, Jr.

John Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency and the Twelve Apostles and the Presiding Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventies; Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and

David A. Smith as his first and second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts and Joseph F. Smith, Jr., Assistant Historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney, and Francis M. Lyman.

Arthur Winter, Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, Chairman; George H. Brimhall, James H. Linford and Willard Young.

Auditing Committee: William W. Riter, August W. Carlson, Henry H. Rolapp, John C. Cutler, and Heber Scowcroft.

Tabernacle Choir: Evan Stephens, Conductor; Horace S. Ensign, Assistant Conductor; John J. McClellan, Organist; Edward P. Kimball and Tracy Y. Cannon, Assistant Organists; George C. Smith, Secretary and Treasurer; Noel S. Pratt, Librarian; and all the Members.

General Board of Relief Society: Emmeline B. Wells, President; Clarissa S. Williams, First Counselor; Julina L. Smith, Second Counselor.

Deseret Sunday Schools Union

Board: President Joseph F. Smith, Superintendent; David O. McKay, First Assistant Superintendent; Stephen L. Richards, Second Assistant Superintendent; George D. Pyper, Secretary; John F. Bennett, Treasurer.

General Board Young Men's Mutual Improvement Association: President Joseph F. Smith, Superintendent; Heber J. Grant, Assistant Superintendent; Brigham H. Roberts, Assistant Superintendent.; Moroni Snow, Secretary.

General Board Young Ladies' Mutual Improvement Association: Martha H. Tingey, President; Ruth M. Fox, First Counselor; Mae T. Nystrom, Second Counselor; Joan M. Campbell, Secretary; Alice K. Smith, Treasurer; Maria Y. Dougall, Honorary Member.

General Board of Primary Association: Louie B. Felt, President; May Anderson, First Counselor; Clara W. Beebe, Second Counselor; Olive D. Christensen, Secretary; Vera I. Felt, Recording Secretary; Ida B. Smith, Librarian; Isabella S. Ross, Physical Director; Ann Nebeker, Assistant Physical Director; Emma R. Morris, Chorister.

General Board of Religion Classes: President Anthon H. Lund, Superintendent; Rudger Clawson, First Assistant Superintendent; Hyrum M. Smith, Second Assistant Superintendent; J. D. Cummings, Secretary.

Board of the Genealogical Society of Utah: Anthon H. Lund, President; Charles W. Penrose, Vice-President; Joseph F. Smith, Jr., Secretary and Treasurer; Joseph Christenson, Librarian; Anthony W. Ivins, D. M. McAllister, and Heber J. Grant.

Duncan M. McAllister, as Clerk of the Conference.

Each and all of those named were duly sustained in the positions designated, by unanimous vote of the Conference.

The choir sang the anthem, "Grant us Peace, O God;" the duet was sung by Charles Kent and Sarah Wood.

ELDER HEBER J. GRANT.

Positive character of testimony declared by Latter-day Saints.—A Christian minister's scathing arraignment of modern churches.—Divinity of Mormonism evidenced by Saints possessing Holy Ghost.—Spiritual gifts manifest in true Church today as in olden times.

I earnestly desire that I may have the sympathy, the faith, and the prayers of this vast multitude of Latter-day Saints to assist me in speaking to you, this afternoon.

I have had very many reflections, during this conference, while listening to the remarks which have been made. From the opening address of our President to the last speech I have thoroughly enjoyed all that has been said, and it meets with my hearty endorsement. I rejoice that I am a member of the Church of Jesus Christ of Latter-day Saints. I appreciate this privilege, far beyond any ability with which I am possessed to express my feelings. To know that I am associated with the truth, to know that this gospel that you and I have espoused is in very deed the plan of life and salvation; this gives to me a peace, a satisfaction, and a joy beyond expression. I have not the ability to express the joy and the deep gratitude to my heavenly Father that fills my heart, for the knowledge that He has given to me of the divinity

of the work in which we are engaged.

I was particularly impressed with the remarks made here today by Brother Hyrum M. Smith, and by those of Brother B. H. Roberts. If the glorious principles enunciated by the Prophet Joseph Smith are, in very deed, true, it does seem to me that every individual who has received a knowledge of them, should make up his mind that by and with the help of the Lord he will, in very deed, seek first the kingdom, so that all of the necessary things of life will be added unto him.

Realizing that I would, undoubtedly, be asked to speak here this afternoon, I was thinking, while coming from my home, on what theme I might be able to interest the people. I remembered reading from the Brief History of the Church, by Edward H. Anderson, a footnote, some years ago, when I delivered a sermon in San Francisco, while there with the choir. I stopped at the Bureau of Information and got the history, so that I could read it to you here. It is said that Roger Williams refused to continue as pastor over the largest Baptist church in this country, because there was—I now quote his language—"no regularly constituted church on earth, nor any person authorized to administer any church ordinance; nor can there be until new apostles are sent by the Great Head of the Church, for whose coming I am seeking." (From "Picturesque America," p. 502.) Joseph Smith, a youth, while reading in the book of James, was impressed with these words: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith,

nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." He went out in the woods, and prayed to God for light and wisdom, and he declares that an evil power seized him while he was praying. When it seemed that he was about to be overcome, God, our heavenly Father, and our Lord and Master, Jesus Christ, appeared before him. He remembered the object of his prayer was to inquire which of all the various Christian denominations of the day was in very deed the Church of Christ, and which he should join. The Father pointing to the Son, said: "This is my beloved Son; hear Him." Joseph Smith quotes the words of the Savior as follows, referring to the various Christian denominations: "They draw near me with their lips but their hearts are far from me. They teach for doctrine the commandments of men, having a form of godliness, but denying the power thereof."

Now, the Latter-day Saints do not have a form of godliness denying the power thereof, but they have in very deed the gospel of Jesus Christ, with all the power, with all the gifts, graces, and authority that were manifest in the day when the gospel was upon the earth, when Jesus Christ committed it to His apostles. I rejoice in having the truth; I rejoice in having a gospel that inspires all those who go forth to proclaim it, with a love for their fellows, and with a determination to carry the message of life and salvation to the honest in heart, notwithstanding all the opposition that may be brought against them. Ninety years have passed since Joseph Smith, a youth, announced that the Savior had told him all of the

religions of the day were in error, that they had gone astray, that they were teaching the doctrines of men, that their churches were man-made institutions. Recently a divine, speaking up in Montana, bears evidence of the truth of what this youth said, almost a century ago. I read from the report of his address:

For a long time the following questions have been uppermost in my mind:

Is the church anything but a mere social organization? Is the Christianity of today the true doctrine of the Christ of the Bible? Has the so-called Christianity of today anything in it that ought to attract more than any other creed that is supposed to help humanity? Is not the church of today being boycotted and that justly? Are we not today concocting questionable schemes to operate our churches? Are the leaders in our churches truly pious and sincere? Is not the real object of the minister personal aggrandizement?—[The Lord and Master, ninety years ago, said they were divining for hire.]

I know that such interrogations will not be very savory to many people, but knowing something concerning the church from top to bottom, and as I fear God, and would rather be true than be esteemed, I fearlessly propound them.

The Christian community of the present is loud in its claims of vast conquest and remarkable victories. We are invited to see its acquired wealth, its tremendous expansion and to hear the clang of its enormous and intricate machinery. But with all of this I maintain that the Christianity of the present is face to face with a lamentable loss. The Christianity of today has acquired much, but in its getting it has lost its own soul, it has lost the Holy Ghost. No true man will dare refute this argument, for go where you may in Christendom today you will find that our religion is void of the supernatural element which the Bible claims it must have in order to exist.

There are periods in the Christian era we look back upon with wonder and admiration. In those days men

were convicted of sin and a judgment to come. Then the more than human element was visible in our creed. Holy men had heavenly visions. Sickness was cured by spiritual power. The dead were raised. Holy men spoke with other tongues as the Spirit gave them utterance. Prison doors were opened and Ananias and Sapphira fell lifeless at the apostles' feet for playing with this power. Is the spiritual element that so characterized those days an ancient relic of something worn out like a garment? The commission to the early Christian teachers was that they must be imbued with power from on high and then go and baptize all nations in the name of the Holy Ghost, and that power was always manifested when they performed the deed.

The Christian religion of the present is merely a social code and has nothing in it whereby it could claim a divine origin. It is truly pitiable to behold the church religion of today trying to save this sinful world.

We have lost our magnet. The Christ who said He would draw all men to Him if He were lifted up is disobeyed and ignored in the multiplicity of our present church life. Since we have presented many substitutes to the world for genuine spiritual power, but they are of no more value in the saving of the sinner than an artificial heart would be in pumping blood through the arteries. We are like men trying to run an engine without steam.

The church of today is the church of man, not the church of God. I predict its crashing to pieces like a ship on the rocks before a heavy sea, in the near-by years, unless there is a mighty turning to God in our ranks.

We have a great educated, school-made ministry, but an unconverted ministry. We have a great host on our church rolls, but they are, with few exceptions, an unconverted host.

It is time for churchdom to do some housecleaning and remodeling. Now, while I have fearlessly declared that our present Christianity is but a shadow of its real self, still I must truthfully say that when the church is compared with other social organizations, it is far in advance of the greater number of them in a moral sense. I am willing to grant the church first

place on the social and moral calendar, but I do not believe that the church of today is the true church of Christ, because it is shorn of the Holy Ghost.

It is time we read the second and third chapters of Revelation and apply it to ourselves. We stand to breach the marvelous gospel of the great Christ, but are conspicuous for our weakness. God help us to find the upper room and acquire the tongue of fire.

How I do thank God that the tongue of fire is acquired by the humble elders who go forth to proclaim this gospel and that they are able, even as were the fishermen called by the Savior to follow Him and proclaim the gospel, to warm the hearts of the people and convict them of sin and cause them to repent. The Holy Ghost, the power of God, is with all those that go forth to deliver this message, in every land and in every clime. The authority of God has been restored to the earth. We have it. God is with us. The Holy Ghost is with us. God bless all who labor for the spread of truth at home or abroad. We have the Spirit which they acknowledge that they lack. Roger Williams says there was no authorized church on earth. This Montana minister confirms his statement, and says that the Christianity of today is the Christianity of men; he thus bears witness that the youth Joseph Smith, told the truth when he quoted the words of the Savior that none of the churches had the true gospel. I call to mind attending a conference at Bradford, England, of two hundred and fifty odd elders, many of them young men, without experience, some of whom had never stood upon their feet in their lives to proclaim the gospel, until they reached the Liverpool office; and the Spirit of God was so

richly poured out upon the men who spoke there, that tears of gratitude ran down the cheeks of nearly every one present. I recall being present, recently, at a fast meeting in memorial cottage at the monument erected to the memory of Joseph Smith, the Prophet, when many tears of gratitude were shed as the elders, about forty of them, testified of the goodness of God and the knowledge which they possessed that this gospel that you and I have embraced is in very deed the gospel of Christ.

The Montana minister says: "There are periods in the Christian era we look back upon with wonder and admiration. In those days men were convicted of sin and a judgment to come." In these days men are convicted of sin and of a judgment to come, and they repent of those sins, and they reform their lives, as Brother Smith said here today. This gospel of Jesus Christ has lifted up many a man who was in the slough of despair, who was in sin and iniquity, and has made of him a godlike, godfearing, upright man, ready and willing to go forth and proclaim that God lives, that Jesus is the Christ, that Joseph Smith is a prophet of God, and that he knows it. I testify that spiritual manifestations are present in the gospel of Christ which we have embraced. Reverend Martin says that, in early times, "this more than human element was visible in our creed." The more than human element is visible in our creed today. "Holy men had heavenly visions." Men and women by the hundreds, yes by the thousands, have had visions regarding the divinity of this work, and every honest soul who has embraced it has had the testimony of the Holy Spirit. The Holy Ghost, which Rev-

erend Mr. Martin acknowledges that they do not have, is possessed by all the Latter-day Saints who are serving God. "Sickness was cured by spiritual power." I bear my witness to you that if a record had been made of all those who have been afflicted, those who have been given up to die, and who have been healed by the power of God, since the establishment of the Church of Christ in our day, it would make a book much larger than the New Testament. More miracles have been performed in the Church of Jesus Christ of Latter-day Saints than we have any account of in the days of the Savior and His apostles. Today, sickness is cured by spiritual power. In all humility, and with gratitude to God, my heavenly Father, I acknowledge freely and frankly that God saw fit to heal me, and I am a living monument of the healing power of Almighty God, which is in this Church of Christ.

"The dead were raised." The dead have been raised. My own brother was announced to be dead, but by the prayer of faith he lives and presides over one of the stakes of Zion. I know, as I know I live, that the healing power of Almighty God, that this man acknowledges is not in any of the churches, is in the Church of Christ of which you and I are members.

"Holy men spake with other tongues as the spirit gave them utterance." I testify that the gift of tongues is in this Church, that it has been enjoyed by men and women on very many occasions. I bear witness that there have been prophecies by the voice of tongues. I stand here in humility today and acknowledge that my wife, whose body now lies in the tomb, pronounced a blessing upon my head

by the spirit of tongues, all of which has been fulfilled. I testify, also, that the gift of tongues was manifested on one occasion, when I was a little child, playing on the floor in the home of the late William C. Staines, when Sister Whitney, Sister Eliza R. Snow, Sister Zina D. Young, my mother and others of those noble women were present, whose lives are a testimony to all the world, of the purity, and the uprightness, and the virtue that there is in the Church of Christ. They were holding a Relief Society meeting. There was some singing in tongues by Sister Whitney; there was given, by Sister Snow, through the gift of tongues, a blessing for all who were there. After the interpretation by Sister Young, and after Sister Snow had blest all the sisters, she turned and blest the boy playing on the floor, and Sister Young gave the interpretation. I did not understand it, but my mother made a record of it, and twenty years after it was given it was fulfilled. What was it? It was that the boy should grow to manhood, that he should become one of the leaders of the Church, and that God would bless him in proclaiming this gospel in foreign lands. I say that the gift of tongues is in the Church of Christ. I say that I am a living witness that a prediction made on my head by the gift of tongues was fulfilled twenty years after the prediction was made.

God lives; Jesus is the Christ; Joseph Smith is a prophet of the true and the living God; Mormonism, so-called, is in very deed the gospel of Christ. May the Lord help you and me to be faithful, to be true, to be upright, to be honest, to be virtuous, to keep His command-

ments is my prayer, and I ask it in the name of Jesus. Amen.

PATRIARCH JOHN SMITH.

A loving brother's faithful testimony.—
Faith and prayers of the Saints effective.

It is with peculiar feelings that I stand before you on this occasion. I have been very much pleased with all that has been said thus far in this conference. I had thought that, probably, I might be called to address you for a few moments, and I have tried to think of something to say, but that something did not come. I can bear testimony, however, that I know this is the work of God. I know that we are His people, that Joseph Smith is a Prophet of the living God, and that his successors in the presidency of the Church have been strictly in the line and discharge of their duty. They have all been servants of the living God. Their testimony has been borne to the people, and I bear testimony that what they have said and done is right and proper, and has been inspired by the true spirit of our Heavenly Father.

I was interested in listening to the remarks of my brother, in the opening session of the conference. If the people had known him as I have known him, from early youth, even from his birth, they would not say that he said one thing and meant another. I think there is no man living who knows him better than I do. While he was a child, I carried him on my back. I watched over him as a babe, and as he grew up to manhood I have known every feature of his life. I know of his sincerity and the truth

of what he has said. There are many things which I might say, if I could think of them here, and I trust that through your faith and prayers, my memory may have some strength, that I may say something.

I have been pleased with the testimonies that have been borne here. As Elder Grant has just now borne his testimony, and related some incidents in his life, so I may say that I also have a testimony in this regard. Many times I have been on crutches through accident. Twice I have been broken down physically, through over-exertion and exposure. For two or three years, I was down, as you might say, with rheumatism. At the dedication of the temple, the boys had to lift me in a buggy and take me there, and lift me out. Through the faith and prayers of the saints, and my friends, with, also, the help I could give myself, for I have always tried to live in that way and manner that seemed prudent, I am now on my feet again.

I know that there is a God in Israel. I know that He will hear and answer the prayers of the honest. I know that He has heard prayers in my behalf, and through these blessings I am here with you today. I trust that I may continue faithful and firm in the discharge of my duty. I ask the prayers and faith of the saints that I may so continue; that I may live long to fulfill the mission which Father has called me to perform, that I may be a blessing to the people. May God add His blessings and guide us all by His Spirit; may He fit and prepare us for the events of His providence, that when we have finished our course here, we may be worthy of the blessings which He has

promised us; this is my prayer, and I ask it, in the name of Jesus Christ. Amen.

PRESIDENT FRANCIS M. LYMAN.

Knowledge of God possessed by the Saints.—Individual effort to conform to God's laws.—God's Church and servants guided by inspiration.—Some persecute the Church ignorantly.—Remarkable development of the Church in future.—Blessings invoked upon the choir, the congregation, the Saints, this Government, and all nations.

I very greatly desire the assistance of the Spirit of the Lord, which has been so generously enjoyed by the brethren who have occupied the time. In my heart there has been the same feeling, the same faith and inspiration that the brethren have enjoyed; and while I speak to you I trust that you may discern that we are united, that we see alike, that we have the same spirit, the same faith, and are indeed the servants of the Lord. I have not only discovered this fact in connection with my brethren who are the chief elders of the Church, but I have discovered the same in the chief elders of the stakes of Zion, the presiding brethren, and they discover it in all the quorums and associations of the priesthood and of the people, as I have felt it in the councils of my brethren.

I am sure that this great multitude of people, including the overflow meetings, numbering possibly fifteen thousand souls, today, is an evidence that the Lord is pleased with His people as a whole. There may be individual instances and cases, as has always been, and no doubt will be to the end, of those who do not have the favor and ap-

proval of the Lord in their conduct; but, quite generally, the overwhelming majority of the Latter-day Saints enjoy a rich measure of His Spirit. You will remember that the Lord made the statement during His ministry, as you will find in the seventh chapter of St. John, that the work is the Father's, and that if any man will do His will, he shall know of the doctrine, whether it is of God, or whether it is of man. I desire to make this impression upon the hearts of those who are before me today, that the secret of the success, and the measure of union enjoyed by the Latter-day Saints, is in consequence of their doing the will of the Father, and that all who have so done not alone know of the truth of the doctrines but they know the Father, they know the Son: and the Holy Ghost has borne record to the hearts of the Latter-day Saints, and has established a testimony within their souls in regard to our heavenly Father, in regard to His Son, and in regard to the Holy Ghost. Every individual member of the Church has that testimony, so far as he or she has done His will and kept His commandments. If there is anything lacking of strength and faith in their hearts, they may be weak in that testimony; but the secret of the strength of this Church, with its less than a half million members, possibly, in the world, is due entirely to the faith of the people, the faith with which God has endowed them. The measure of that faith is just in proportion to their devotion and faithfulness; and it grows stronger with the people.

There is permanent improvement and advancement among the Latter-day Saints, when you make allowance for our waywardness, our

transgressions, and sins, and the like. The Latter-day Saints are a magnificent people, gathered together from the nations of the earth, choice men and women of an independence of character, and of stamina and faith, who are willing to labor for the building up of the kingdom, willing to make all the sacrifices that are necessary, which they have done up to the present, and will do to the end. So far as we have failed and are faulty, we believe in the principle of repentance and reformation, individual repentance and individual reformation which is attending upon our lives. I confess that every member of the Church has a struggle in this fallen world. We have trials; we live but just a little season, not very long, in this life, less than a hundred years, and we find that it occupies our attention and our best efforts in order to subdue our weaknesses and inclination to go astray; but the Lord is merciful and patient with us. He has endowed us with a witness and the spirit that bears record of the Father and the Son, as the Holy Ghost bears record of the Father and the Son. We recognize the truth of that testimony; so do we know the spirit; we comprehend it, we feel it, and when we come together on occasions of this kind, in a multitude, as we are gathered today, there is a vibration in the heart of every member of this Church and a testimony in regard to the truth. We do know—we know individually; the father does not have to know for the son, nor the son for the father, nor the mother for the daughter, but each individual soul is entitled to know the Father, and to have that witness, for the Father is revealed by the Holy Ghost. That spirit which bears rec-

ord of the Father and the Son, also bears record to us of His own divinity, bears record to us of the divine mission of the Prophet Joseph, as we have heard the testimonies here, so strong, and so beautifully given in this conference.

I have been overwhelmed with the inspiration of the Lord and the testimony of my brethren, and so have you. I know that this congregation, and all the people who have been here and have listened, have felt the overwhelming influence of the Spirit of God in their souls, and they have a testimony. If I were to ask the question here, how many there are who know that God lives, that Jesus is the Christ, and that we enjoy the Holy Ghost, the inspiration and revelations thereof to our souls, this congregation would raise their hands, as they have done today to sustain the authorities of the Church, unanimously, and there would be no opposing vote so far as Latter-day Saints are concerned. We have not reached perfection, but we hope to reach it. We are laboring for that end, to do the will of God, and to be perfect as He is perfect. That is the design and object of our living and being, and to perform our duties faithfully and well. We are under the guidance of the Lord. He has gathered the people and has established them. He has established this Church, and it will remain and abide here, its home is here. The Lord has brought us here, and has sustained us here. He has brought you as well as He has brought me; every individual member of this Church has been brought here by the Lord. His inspiration and Spirit have rested upon the people, and they have been gathered together.

God's servants have been inspired;

they have been guided by the inspiration of the Lord, and this Church has been directed by Him. He always has at our head, and will always have at our head, from this time henceforth, a man through whom He can speak. That man is faithful and true, he is reliable and trustworthy, and he is known. The people know him, the people understand and know the voice of the true shepherd. They are not mistaken; they are never mistaken, if they listen to the voice of the true shepherd; and we have the true shepherd. We have the man who represents God, whose words are as the words of the Lord, spoken for our guidance, for the guidance of the kingdom, for the establishment of the work of the Lord, for sending the gospel to the world, to open up His work throughout the earth. The Lord always has His servant, and He speaks through him; and we listen. When we listen, we are edified, we are instructed, we are then correct in the position that we take and the work that we perform either at home or abroad. I thank the Lord for this. This work does not belong to a few brethren; it does not belong to a few of the brethren who have presided over us. It never did belong to the Prophet Joseph and his brethren, nor those who have succeeded him. They have been the servants of the Lord; but the work is the Lord's; the kingdom is the Lord's; and the kingdom will be taken care of by the Lord, and He will preserve it, and He will not allow us to go very far astray, for we are surrounded by those who know and can understand the truth and comprehend the spirit. If we are inclined to go astray, we will soon be brought back. If we make mistakes, we will

be corrected. If we go wrong, if we transgress, we will be reprov'd, of course; and the Lord will regulate the kingdom, and He will use His servants in the various fields.

At home our stakes are increasing—sixty-one stakes, all represented, I believe, with possibly one exception, all represented in this great conference—sixty stakes of Zion, and representatives of very many of the missions of the United States. It is astonishing to note the inspiration and spirit that we find among this people. The people of the world are discovering the fact that they do not possess the Holy Ghost; they are discovering the fact that they have not revelation and inspiration from the Lord. There are many men—thinking men, men of ability, men of judgment and experience, and scientific men—they are discovering that they are without God in the world; that is, that He is not with them, that they have not a testimony. I have this to say of the ministers of the gospel throughout the earth, I accord to every minister, so far as I am acquainted with them, or know anything about them, the belief that they may be honest in their efforts and in the doctrines that they put forth, possibly with the very best light they have. But, they are blinded, conscientiously and honestly blinded, no doubt, as we have had experiences of that kind in the days of the Savior, as well as with men associated with this work in modern times. You remember it was referred to yesterday, by one of the brethren, that Saul of Tarsus, afterwards Paul the apostle, was a conscientious man, an honest man, but in the darkness of his mind, in his waywardness and lack of information, his lack of the spir-

it and understanding of the gospel, he delighted in the persecution of the saints, and he indulged therein. He encouraged the persecution of the saints until his eyes were opened and until he saw the light. That will be the case with us. There will be Pauls raised up among us; there will be men of just such experiences, and, no doubt, there have been already men with experiences of that kind, who have not known the truth, and have felt they were doing God service when they were trying to destroy the saints, working against us and working against the Prophet Joseph. Many of those people who have persecuted us from the inception of this work have been conscientious and honest, and thought they were doing God's service. Of course, there may have been others who knew better, men who were wilfully wicked; I do not care to say about that; but many have; in their ignorance, fought against the truth. There have been men with strong prejudices; they believed that we were deluded, and they are against us quite unanimously, because we have entertained the doctrine, the word of the Lord to the Prophet Joseph, that their creeds and doctrines were not pleasing but were really an abomination in the sight of the Lord.

Now, these were not the words of the Prophet; but they were the words of the Son of God to the Prophet. He did not know; he could not tell anything, in his early life, in regard to these matters, but the Lord manifested to him that His church and kingdom were not upon the earth. The Lord gave the keys of authority and power to the Prophet Joseph; He revealed the truth, the plan of life and salvation and the Prophet Joseph laid

the foundations of this work, as Jesus told him to do; for, as the Father said, "This is my beloved Son; hear Him," and he listened to Him. He heard the Savior's voice, He saw Him and knew Him; and the Savior impressed Himself upon him, as did the Father, and he stood up in the midst of the world to declare the truth. He stood almost alone. Occasionally a man came to the rescue and helped him, assisted him in the translation of the Book of Mormon and the like; but even after the establishment of the Church and its organization, it was difficult for him to find men to stand by him, to be truthful, to be true and faithful. It may be said he trod the winepress alone, as nearly alone as was the Son of God Himself, so far as that is concerned, for the Savior had about Him men that were trusted and more reliable than did the Prophet Joseph. True, there was a Judas with the apostles of the Lord Jesus; but there were quite a number of brethren who fell by the wayside, men upon whom you would have thought the Prophet could have leaned for support, Yet, he was faithful and true. The Lord was with him and sustained and preserved him until the foundations of this work were laid, and until men were prepared to take up the work and carry it along—Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, as well as the Prophet who is with us today. These men were developed under the inspiration of the Lord, and they have been surrounded by men that were trustworthy, honorable and reliable, men who have upheld their hands, and they have been successful. They will be successful to the end.

The Lord will take care of His

kingdom and sustain His work. He will send this gospel to all the world, and the world will receive the doctrines, eventually, and the Lord will inspire their hearts and prepare them to accept the truth. Great men will rise up and receive the truth that has been advocated and brought into the world through the inspiration of the Lord upon the Prophet Joseph Smith. Men do not now acknowledge or recognize from whence it came, but finally it will be known, and the Lord will manifest to them the truth. Strong men, great and powerful men will be found among the nations of the earth, who will sustain this work and come to its rescue. It will be magnified and enlarged and established among the children of men. It will never grow less. It has quite an appearance today among the Christian denominations of the earth, but it will be still more remarkable in the future. The Lord will magnify us, and strengthen us, and establish His kingdom upon the earth. That is my testimony, and I wanted to bear this testimony in connection with the testimonies that have been borne today and in the other sessions of our conference. From the opening address by President Smith, every man has borne testimony to the truth. These testimonies are reliable and they are in force in the earth among the children of men. We have had the doctrines of the gospel laid before us so splendidly and simply.

Now, I feel to bless this congregation, and I think I had better bless this choir, President Smith. Oh, I love this choir, these brethren and these sisters here, Brother Evan Stevens and his assistants, and the organist, Brother McClellan, and his assistants. God bless you, my

brethren and sisters, every soul, every girl and every boy, every wife and mother, father and brother; God bless this choir. There is no such choir anywhere else in the world, and there is no such congregation anywhere else in the world. We are just a little people, not half a million; that is all there are of us; yet, there is nothing to compare with this on the face of the earth. You can't find such a sight anywhere as I see here today. Thank the Lord for His blessings.

The Lord bless these brethren, the members of the Twelve, the chosen twelve, faithful and true. They will endure and be faithful and true to the end. May the Lord bless the seventies, the high-priests and presiding brethren in the stakes and in the quorums and councils of the priesthood, at home and abroad; and the sisters of all the associations and societies; God bless them. God bless these brethren and sisters here and in this gallery, all around here, all Latter-day Saints, faithful and true. We have our weaknesses, but these are fairly faithful; these are the choice brethren among us, choice people; and yet, when you go into the stakes of Zion, President Smith, we find them by thousands—thousands, just as good as these. God bless the Latter-day Saints everywhere, and may He pour out His spirit upon them. God bless our friends and neighbors who live with us, who come in here and are helping us in the development of this great state and country. God bless them, and God bless the people of this nation that has preserved us and given us protection and allowed us such glorious privileges.

It is wonderful that we have been allowed to establish the Church of

Jesus Christ in the earth; it is wonderful; and this nation will be blest of the Lord, and the people thereof will be blest, for their generosity and goodness. Men in high places, as the president, and others that are legislators for the nation and are executors for the nation, and the judges and all will be brought to favor Zion, and God will bless them and preserve them, and preserve this nation. He will preserve this nation, and other nations that have given us recruits for we have come from all the nations of the earth, nearly all, everywhere; and we will yet come from Russia, and other parts of the world, and from South America and other parts that have not yet been proselyted. The Lord will move the obstacles, and He will send His gospel; He will preach the gospel Himself by His Spirit and power among the children of the earth. May we live and be worthy of the trust confided in us.

Brethren, be humble and faithful, and do not forget the Lord, and do not forget your prayers, and remember the prayers that are acceptable to the Lord. The prayers of faith will save us. The prayer of faith and the prayer that is the sincere intent of the heart will bring forth the blessings of the Lord. The reason we are not answered better than we are is because we are not as sincere, possibly, in our prayers, and our faith has not been mingled with our prayers as it should be. I pray that faith and the spirit of the Lord may abide richly in the hearts of the people, that the blessings of the Lord may be upon all the brethren, upon the Presiding Patriarch, the Presiding Bishopric, and the brethren who officiate among the people, and may He pour

out His blessings upon the heads of the saints everywhere.

God bless you, my brethren and sisters, and keep you in the faith, and help us all to be true. God bless President Smith, that he may be healed from the crown of his head to the soles of his feet. May He bless Brother George Albert Smith, and any others of our brethren who need the blessings of the Lord. May His Spirit and the healing power be upon them. May He bless the Presidency, President Lund and President John Henry; God bless these brethren, that they may dwell in the fellowship and favor of the Lord; and grant that we may always know the truth, as we know light from darkness, and heat from cold, I humbly pray, in the name of Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

CLOSING REMARKS.

Testimony of Church members equal to that of their leaders.—There are not and can not be dupes or slaves in the Church.—Our doctrines are truth and righteousness, demonstrated by the Holy Scriptures.—Enemies of Mormonism set up and fight “men of straw.”—Earnest invocation of blessings.

I shall not attempt to address you at much length. The most that I could do, this afternoon, would be to emphasize and endorse, without recourse, every word and sentence and sentiment that has been spoken or expressed during the sessions of this conference, from the first to the last. I believe, with all my soul, in the testimonies that have been borne; and what pleases me most of all is the fact that there are present here today hundreds of men and,

perhaps, thousands of them, and women too, in this vast congregation and others who have been in attendance at this conference, who can bear the same testimony that has been borne by the speakers who have addressed us during this conference. Some people in the world appear to have a great deal of sympathy for the poor, deluded, innocent, honest, deceived, down-trodden and misled Latter-day Saints, as they seem to regard them, and at the same time they have fierce judgment to pronounce upon their “wicked and designing leaders.” I wish to say to our friends, here, that there is no man nor set of men on earth today that can mislead this people very far out of the path of rectitude, righteousness and faith in the divine mission of the Prophet Joseph Smith. It can't be done. Why? Because they know the principles of the gospel, as well as their leaders do. They have borne testimony of this truth to the world, almost to a man.

We send out to the nations of the earth two thousand elders every other year, practically, and they go abroad to the various nations full of faith and the spirit of this gospel, full of the testimony of Jesus Christ, which is the spirit of prophecy. They go out with the spirit of the gospel in their souls, to bear testimony to the world, and they do bear that testimony to the world, and they come home ripened in the knowledge of the truth, confirmed in their convictions, established in a knowledge of the principles of the gospel of Jesus Christ, and no power beneath the Celestial kingdom can turn them from it, except they transgress the laws of righteousness themselves. Other men cannot turn them aside; other men cannot con-

found them. They know the truth for themselves; they have learned it in the school of experience, as well as by the gift and power of the Holy Ghost upon them. They know the truth, and the truth has made them free. There are no slaves, there are no dupes in this Church; there are no men nor women worthy to claim an honorable standing in the Church of Jesus Christ of Latter-day Saints, who are not free men and free women in the highest sense of the word. What will be the result? The result will be that we will teach the principles of the gospel that we have received, that we have learned to be true, to our children, and we will endeavor to have them taught to our children's children to the latest generation, that our children may grow up in the nurture and admonition of the Lord, in the knowledge and in the love of the truth as it is in Christ Jesus. We will teach our children to be pure in heart, to be honest and upright, to be virtuous and God-fearing. We will teach them to observe that greatest and most glorious moral law of the gospel of Jesus Christ, which if men obey it they cannot look upon adultery or upon any deadly sin with any degree of allowance. We will teach them that God rules, of right in the hearts of the children of men, in the Church of Jesus Christ of Latter-day Saints, and overrules in the nation of which we are a part, and in the nations of the earth. They are all subject to His power, and will bow beneath His rod when He shall determine to scourge the wicked, to punish the ungodly, and to judge those that hear the truth and will not receive it. God will judge the nations of the earth and the people of the world, and He will mete out

justice and judgment and righteousness unto them; we do not have to do that.

I thought it had long ago been determined that our enemies, those who are fighting against the gospel, against the Church of Jesus Christ of Latter-day Saints, had abandoned the thought that they could successfully contend with us on scriptural ground. With but very few exceptions, they have long ago abandoned that thought. The poor unfortunate gentleman who made his blunder, on this point as referred to by Brother Ivins, must have been raised somewhere in the backwoods, and had not yet awakened to the fact that his coworkers against the Church of Jesus Christ of Latter-day Saints had long ago abandoned the hope that they could prevail against "Mormonism" on scriptural ground. They can't do it. They can and do contend against the Bible and the New Testament; they can and many do deny Christ; they can and many do deny His resurrection from the dead and the glorious redemption that He has wrought for the world through obedience to His word and law; they may do all that, but they cannot successfully meet us on scriptural ground. Why? Because we believe in the scripture; we are established upon the scriptures of divine truth; we are built upon the foundations of apostles and prophets, Jesus Christ himself being the chief corner stone. They cannot uproot us nor overturn us by the scriptures; it can't be done.

Now, what means are they using and what means have they been using, for years, against the Church? Ridicule, contumely, falsehood, slander, misrepresentation! Men that fight against the

Church of Jesus Christ of Latter-day Saints build up "men of straw" and slaughter them. They advance ideas that do not belong to us, that we have never held, that we do not advocate, that are no part of our doctrine or religion at all. They conjure up these propositions in their own minds, and then proceed, with all the eloquence and fervor of their souls, to tear in pieces and destroy the images of their own minds. They do not fight Mormonism—they can't, without they fight God and the truth! The moment that men attempt to fight this Church they fight God, they fight the principles of His gospel and His truth; they fight faith in God, faith in Jesus Christ, faith in righteousness, faith in the resurrection of the Lord Jesus Christ, faith in every principle that exalts and uplifts and ameliorates the condition of man in the world. If they undertake to fight us they fight these principles, because we have espoused these principles. They are our principles, and they are not principles of error, of injustice, or unvirtue, or of ungodliness. We do not espouse any such doctrine as that, neither do we teach it, when we are in the faith and fellowship of the Lord.

I did not expect to talk so long. Why are you here today, my brethren and sisters? Why have you sat here and stood here, many of you, throughout the sessions of this conference? Because you know that the words that have been spoken to you, by your fellow servants and associates in the priesthood, have been words of truth and soberness, that is why you are here. That is why you came to this conference and remained here and kept the good, quiet order and paid the attention that you have. Who will

turn you away from the path of righteousness, from the testimony that you possess, from the knowledge that you have of the gospel of Jesus Christ, which is, indeed, the power of God unto salvation? Who can do it?

I endorse every word of blessing that has been pronounced by President Lyman, here, this afternoon. The Lord bless this people and all the people of the earth who desire righteousness and love truth. Especially, may the Lord bless these my brethren upon whom rests the responsibility of directing, guiding, and counseling the people over whom they are called to preside. May the spirit of presidency, of great wisdom, of fatherly kindness, of love unfeigned, and of charity brood over you, sink into your hearts, lead you to do good among the children of men, and to lift up your fellow servants and associates and the members of the Church among whom you labor, to the highest possible standard of virtue, honor, and righteousness. That is your mission, and you are qualified to do and fulfill the work required at your hands, if you will only seek the spirit of the gospel and abide in it and in the spirit of your calling.

The Lord bless the fathers and the mothers in Israel, and their sons and daughters. May He keep our sons from error, from wicked ways and from temptations that beset them in the wicked world in which we live. May the Lord preserve the virtue, honor, and purity of our daughters, that they may be pure as the angels in the presence of God, and worthy to bear sons and daughters who shall abide in the truth, and who shall bear off, to the last, the kingdom of God, triumphantly, throughout the world. The

Lord bless our fathers and mothers, our brothers and sisters. May He bless those who preside, those entrusted with responsibility in the Church, that they may magnify their calling, honor their Lord and Master, honor the Church of Jesus Christ of Latter-day Saints, for, as it has been said, if this is indeed the Church of Jesus Christ, then to be a member in it is greater than to be an emperor or a king. For in membership in the Church of Jesus Christ of Latter-day Saints we have assurance of deliverance from sin here, and we have the promise of eternal life now and evermore, and if we are faithful to our covenants, there is no power beneath the Celestial kingdom that can take from us the crown of glory that awaits those who are faithful before the Lord. God bless you, is my prayer, in the name of Jesus. Amen.

The choir sang the hymn, "God be with you till we meet again."

Benediction was pronounced by Chas. F. Middleton.

Conference adjourned for six months.

Prof. Evan Stephens conducted the singing of the choir and congregation at all the conference meetings in the Tabernacle, and Prof. John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball and Tracy Y. Cannon.

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom, Frederick E. Barker, and Fred G. Barker.

DUNCAN M. McALLISTER.

Clerk of Conference.

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